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Without Concealment-----Without Compromise.

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H. M. HENRY, PRINTER.

Pro-Slavery.

From the "Capitol," of June 17th, a penny paper published at Washington, D. C.

NEGRO PRIVILEGES.

We have before us two communications from different sources, and both received by the same post. One speaks in no measured terms of disapprobation of a negro Sunday school, taught every Sunday afternoon, in the private parlor of a family of respectable standing in this city—the other recommends that the juvenile concert, recently given at Apollo Hall, be repeated, as the profits arising from the concert were not sufficient to meet the expenses required for repairing the school-room in the basement of St. Mathew's church. Both correspondents profess to be subscribers to and warm friends of our paper. Now, these subjects may, at the first glance, appear to be trivial; but, as the Irish Plenipotentiary says, when weighed, they "require a mighty deal of nice consideration." As to the existence of a negro Sabbath school, taught by respectable white persons, it may be so, or it may be not, we have no particular objections to it. If white persons are *philanthropic* enough to educate the blacks—enlighten their minds, and teach them to understand the word of God, we can see no evident cause of complaint, further than the example. Nor have we any particular objections to a repetition of the juvenile concert, if it will benefit the very laudable cause for which it was given; but we do object to granting privileges to negroes which do not belong to them. We were among the audience on Wednesday night, and to our surprise and disgust, found the whole of the back part of the room, occupied by negroes. They did not seat themselves in a respectful manner, but mounted the cushioned seats, wore their hats on their heads, squirted their tobacco juice about, and applauded as heartily as the rest of the audience. A number of persons left the room expressing their opposition to this *levelling* system, and we were only surprised that the whole audience did not rise *en masse*, and leave the young vocalists to charm an Ethiopian auditory. Our laws, our customs, and our nature have drawn a distinction between the two races. God has made the white in every respect the superior, and if, in our public assemblies, we are compelled to set "cheek by jowl" with the swarthy children of Africa, there is no knowing how long we shall be able to maintain the respect of our own slaves.

We are not at all surprised at the insolence of servants in this city, when they are allowed such privileges under the wings of the Church. There is not a housekeeper in the District who has not had cause of complaint. The *independence* of the colored hireling is insufferable. Housemaids become mistresses, and mistresses are compelled from necessity to yield to the arrogance of those whom they feed! The white population have brought this evil upon themselves. They have raised the negro step by step, until he has imagined himself fully equal to his "white brethren," and, consequently, expects to enjoy the same privileges. This cannot be—*must* not be; and it would be well for those who are carrying out the abolitionist doctrines *secretly* to be on their guard; the argus-eyes of the public are not slumbering.

We sincerely trust that if the concert is to be repeated, some other arrangement may be made. The children performed very well, and the object they had in view, is a praiseworthy one; but let us have no amalgamation,

From the Missouri Courier.

RUNAWAY SLAVES ARRESTED IN ILLINOIS.

On Sunday the 8th instant, two slaves, one belonging to General Curd, of this place, and the other to Mr. Donnelly, of the neighborhood, ran away from their masters, and made their escape to Illinois. By the aid of the abolitionists about Quincy, they were quickly despatched on their way towards Canada. The deputy sheriff of Adams county, Illinois, and some other gentlemen, having heard of their motions, followed for the purpose of taking the negroes, and returning them to their masters. After a hard chase, they overtook the slaves, about three o'clock in the morning, at the distance of some forty-five miles from Quincy. When overtaken, they were in company with a white man named Read, a resident of Quincy, who was acting as their guide towards Canada. The slaves, together with Read, were arrested and brought back to Quincy, where the latter was held to bail, to answer for his offense in decoying the slaves from their owners. The slaves were brought to this place, and returned to their masters.

It is to be hoped, that the authorities of Illinois will not fail to inflict punishment upon such offenders as this Read and Dr. Eells, of Quincy, both of whom have been detected in the very act of running off slaves. Such punishment is both due to the violated laws of Illinois and to the people of Missouri, for the purpose of assuring the holders of slaves, hat the government of Illinois is not inclined to connive at the offenses of those who decoy their slaves from them.

It cannot be concealed that a feeling of great bitterness towards the citizens of Illinois has for some time past existed among the people of Missouri, and that it is still increasing. The sole cause of this feeling, is the impunity with which slaves have been decoyed away by the citizens of Illinois. We have not heard of a single instance of a negro-stealer being punished in that State. Should the proper authorities of our sister State, even now, though so late, show a disposition to bring these offenders to the punishment they deserve, and the laws provide for them, it would tend more than anything else, to soften down the feelings of angry hostility that now exist.

From the New Orleans Commercial Bulletin.

EMANCIPATION AND BRITISH INFLUENCE IN TEXAS.

The Bee of Saturday last, brings to the notice of the public certain projects agitated in the neighboring State of Texas, well calculated to startle and arouse this community and the entire southern portion of this confederacy.

The growth of a strong British influence in Texas, and of an indifference to their national existence and independence on the part of the people, caused by the distresses of the country and its exposed condition, from which they have seemed ready to escape by almost any avenue that offered,—has long been more than a matter of suspicion; and the conduct of the government has been such as to make its warmest friends doubt, if it was not also tainted with the feeling which was ready to purchase peace and the favor and protection of a mightier power, at the expense of the liberties and honor of the State, or, indeed, obnoxious to still more serious charges. But those who have regarded the indications from Texas with the most anxious and suspicious eyes, have hardly expected the desperate projects of timidity, knavery, and fanaticism, to assume so soon the tangible shapes which it is feared they have.

The article in the Bee seemed to be founded upon direct and authentic information, and was certainly entitled to deep consideration. Since it appeared, we have been offered a communication in reply to it, written by a citizen of Texas, in which the projects spoken of by our contemporary are not only boldly *avowed* "to be on foot, and meeting with unwonted favor in quarters where no such results could have been anticipated," but *advocated* upon the specious and selfish grounds of policy and expediency, and attempted to be *excused* upon the plea that a dense white population in Texas, trading to New Orleans, would in part compensate for the inconvenience and annoyance to the South of a great abolition empire on her borders.

The communication is worthy of notice, because it professes, at least, and we fear does, represent the views and feelings of a large portion of the people of Texas, if not of the government itself, and because it is curiously specious, insidious, and hypocritical. But it is more particularly remarkable as showing that the feeling which it betrays is not of sudden growth, but has been maturing for some time, and is to be traced directly to that subtle policy and malign influence which contrives to be present, though unknown, everywhere—the influence of the British cabinet. Indeed, the gentleman who was so modest and complimentary, as to offer his incendiary article for publication, after stating the advantages that the landed proprietors of Texas expect to reap from emancipation, lets out in a single line that all these hopes are to be fulfilled through "*the quickened efforts of English intervention with Mexico*," which would follow upon the adoption of the "British system," and the opening of Texas as a general receptacle for refugee slaves, and a free theatre for the operations of British mock philanthropy.

We are sorry to believe anything so discreditable of the people of our own blood, and in great part of our own country, and who have received from us, in so eminent a degree, the sympathy and aid which they needed, as that they have now in contemplation to sell themselves, for our annoyance, to our most inveterate, subtle, and bitter enemy. We are sorry for their poverty, their distresses, their exposure to the incursions of the rapacious and treacherous Mexicans; sorry for their feeble and inactive (if not dishonest) government—sorry for all these; and would to heaven we could see their broad prairies teeming with an industrious population, and reposing in security; but we shall be still more sorry to discover that they are poor in honor and gratitude, as well as in gold and silver, and that pecuniary misfortunes may deaden in hearts that sprung from this republic, the impulses of patriotism, and love of independence. Can it be possible, indeed, that a single Texan breathes, who would not rather his country were swallowed in the Gulf of Mexico, than it should find an inglorious repose, by following, as an humble satellite, the blood-stained and tear-saturated banner of England?

Selections.

From the Boston Christian World.

LETTER FROM ENGLAND.

My Dear Brother:—H. C. W.* says that I am to write to you, without making any apologies for so doing. And I am not fond of spending valuable time in making apologies; for if I am doing wrong, the apologies will not make it better; and if right, it needs nothing. I therefore say that H. C. W. has been an inmate of my parsonage, that he has treated me with such confidence as to show me some of his *home* letters, and that he has made me promise to write to you. Ever and anon, when I told him things about England, he said, "Tell Brother M. of that: he won't believe it if *I* tell him;" from which I gather that though he has obtained a great reputation for temperance, peace, and anti-slavery, he has not established among you a reputation for veracity!

H. C. W's has been indeed an angel's visit. Oh how we want these pure, loving, gentle, but firm and resolute spirits! What a world of strife, and hatred, and war, and sensualism we see around us; how little even the freest among us understand of the real self-sacrificing spirit of the gospel; and what a *low* conception of the gospel that is which is commonly preached among us! I do not mean as to matters of controversy, for I think less and less of these, but as the real *vital* doctrines of *love* to God and man. I have no sympathy with these drinking, war-making Christians, who are fighting against the spirit of Christ with one hand, while they hold out the Bible in the other. Is it not strange to see that ministers of the Cross, should be so loath to take it up, when it interferes with their interest? And if they will not, how can we expect that the people will? But ministers are but men; and men, till they have been regenerated by the *spirit* of Christ, are not, I think, such angels as some would make them appear. Some people preach a great deal about original sin, etc.; I think we are all mainly agreed that man *as we find him*, in his unconverted state, is quite as prone to evil, as to good: I should say *more* prone to selfishness, than to self-sacrifice.

I do not think I ever read so interesting a biography as that of Charles Follen. What a life of sacrifices for duty, and perpetual crosses from beginning to end; and yet what a *happy* life; for eternity *had* begun in him! Is there any chance of the work being reprinted in a cheap form? Or do you think that Mrs. Follen would permit its being reprinted in England, perhaps with some abridgments in the early history, for general circulation? Pray how does his church go on? I was much delighted with the plan he had formed, as detailed at the end of the memoir. His anti-sectarian spirit is exceedingly delightful. You perhaps are a Unitarian; I belong to a Presbyterian congregation, though I do not call myself by any name save that of *Christian*. Of course you are aware that the English Presbyterians are Congregationalists in Church discipline; and that they are united simply by the common principle of open communion, and freedom from human creeds. It *happens* that almost all are Unitarians, but there are some in my congregation who hold, I believe, Trinitarian and Swedenborgian opinions; but I can recognize no tie, save that of love. I cannot bind myself to Unitarianism or any other *ism*; I must have perfect freedom to preach whatever I think truth; and if ever I lose the confidence of my people, I think that I lose the power of doing good, and ought to leave. What is your opinion of the plan which is so nearly universal with us, and I suppose with you, of giving the minister a stated salary? Has it a tendency to hold the ministry in bondage? H. C. W. thinks that the Unitarians in England are much freer than in America, because they are so much persecuted. I suppose you have heard of the legal crusade against us. They have not as yet taken away more than three or four of our chapels; but as the law at present stands, they can rob us of any chapel or fund established before 1814, even though the said chapel and fund were built and endowed by *Unitarians*, and for Unitarian worship; *because* up to that time Unitarianism was *not lawful*. Moreover, any attorney living anywere, who wants a job, may file a bill against any of our chapels, and obtain it. Of course, I trust to the good sense of our people, and do not apprehend that any extensive operation will be carried on against us: but we shall probably lose our fat endowments. And the sooner the better, say I: they have lulled us to sleep, and made us aristocratic, and I don't care what pecuniary sacrifices we have to make, if it will only rouse us up, and make us do our duty. I am settled with a small congregation, which has gone into a state of horrible repose. My poor predecessor had wretched health for many years, and preached with such pain, that persons forbore to attend his ministry. We are now, I hope, getting together again, and I trust shall make progress among the working people. Our Sunday school is flourishing, and musters about forty regular teachers. As to me, the good old-fashioned folks think I carry good principles to a most absurd extreme, because I advocate abstinence from things that give offense, and overcoming evil with good, and perfect equality of man; three things that I think are very scriptural. I am fortunate in having many friends belonging to different religious communities, and feel disposed to forget sectarian distinctions as much as possible, and work with all who will work with me. I have given offense to some of the stiff Unitarians, by asking a brother holding Orthodox opinions, to preach for me, and myself preaching in his pulpit. H. C. W's lectures have been, as you will well imagine, exceedingly interesting and useful wherever they have been delivered. His audiences are generally very large, and attentive; and anti-war societies are springing up in every direction where he has been. He is, however, wearing himself out sadly, our damp climate not suiting him, and I hope will soon get a little quiet at E. P's. He desires his love to you, and will write when he has time, but you must take this as in part payment, though in most base coin. He will be in London at the conventions. I am at present on a visit to my mother, but shall soon return.

*H. C. W. is probably Henry C. Wright.

From the New York Tribune.

THE CAUSE OF IRELAND.

We trust no upright, discerning freeman will be repelled from the cause of justice and emancipation to the Irish nation, by the frothy ravings of bayonets and bloodshed by a few who assume to advocate that cause in this country. Theirs is not the spirit in which that cause is advocated in Ireland—theirs are not the weapons by which the true men of the Green isle propose to redress their wrongs. It would be eminently unjust to hold the Irish people responsible for the unwise measures and intemperate sayings of all who feel their wrongs in this country. There never yet was a cause so good, that it had not bad men, or at least rash, unwise men, among its nominal supporters. And nothing can be more unwise than anything like threats of violence, bluster, or bravado on the part of the advocates of popular rights against prescriptive authority and military force. In the first place, this sort of talk always gives the impression that nothing more than talk need be dreaded—that the barking dog is certain never to bite. No tyrant was ever better served than by those who *threaten* resistance to his sway before the time for action has arrived. The blow, to be effectual, must accompany the word. But again, it enables the oppressor to invest his cause with something of the sanctity of resistance to meditated, menaced outrage and slaughter—enables him to appeal with force to the love of order, and to national feeling. If Peel and Wellington had ten thousand secret emissaries, they could not employ them better than in instigating among repealers open projects for the invasion of Canada, and overtures for the forcible interference of France. Such crude and reckless propositions are music to the ear of despots, the fabric of whose power is built on cannon and bayonets, not on justice, on right, and public good.

But we entreat the lovers of freedom secured by justice and order to judge the cause of the Irish nation by no such casual outbreak of harebrained passion, but to look into its intrinsic merits. Has the power now exercised by England over Ireland any foundation in the consent of the subject isle? Was it acquired by honorable means? Has it been justly exercised and consolidated? And does it now conduce to the prosperity, advancement, and happiness of the Irish people? These are the vital questions—when they are answered, it will be time to consider how wisely or unwisely the right has here or there been advocated.

The present attitude and bearing of the Irish people are deserving of more than a cold approval—they challenge the admiration of the world. They know their rights and deeply feel their wrongs; they know their power, too, and that it is probably adequate to the forcible banishment of English rule from their isle. But at what a dreadful sacrifice of life and happiness must this by violence be effected! by what mountains of smoking ruins, what rivers of fraternal blood! The struggle between a dominant and a subject race can never be a merciful one—there is too much exasperation to goad them, there are too many injuries to avenge. From the indignation of the astounded lord, from the delirium of the uprisen vassal, are darkest deeds to feared—perhaps more from the latter. The slave never becomes a freeman at a bound; but is that a reason why he should always be held in bondage? If he is to remain in chains till slavery shall fit him for freedom, vassalage being his education, and his oppressor the judge, what hope is there for him?

We rejoice, therefore, to observe that the people of Ireland, and especially the leaders of the popular movement, are nearly unanimous in their abhorrence of bloodshed. They evince that confidence in the slow but certain power of omnipotent justice which becomes them as Christians and lovers of right. Their claim is the least which could be preferred—far below what they have a right to demand. They do not propose to attain even this by rebellion, but by peaceful assertion of right—by petition, remonstrance, and entreaty. Their language is earnest and manly, but peaceful and calm. Even the great agitator, O'Connell, curbs his naturally vehement temper, and speaks in a measured, guarded strain, becoming the solemnity of the crisis, the awful responsibility of his position. For the rest, witness the following extracts from speeches made at the great repeal gathering of seven counties at Longford, on the 28th ultimo, when *two hundred and fifty thousand* Irishmen—nearly all pledged temperance men, mind you—met to testify their unalterable devotion to the cause of justice to their native land. O'Connell, Steele, the bishops of Ardagh and Meath, and over one hundred clergymen participating. Count Nugent was called to the chair, and on taking it said:

"I thank you, my lords and gentlemen, for the honor you have conferred on me to-day, in electing me chairman of this vast and most important meeting. We are assembled here to meet our illustrious countryman, the Liberator, and to join with him in the great national movement, to petition for the repeal of the legislative union. What are the grievances of which we complain, and which remain unredressed by the English parliament? In the first place, we complain that we are obliged to support a church to which the majority of the nation does not belong. Our Protestant brethren are our fellow-countrymen, and as such we love them; but at the same time, we consider it an injustice to be compelled to support their clergy. The Irish people have always cheerfully come forward to maintain their own priesthood—a sure proof of the efficiency of their clergy, for who ever willingly paid a bad laborer? But while they are willing to support the clergy of their own church, they, at the same time, feel it to be a crying injustice to be obliged to support the clergy of a church to which they do not belong. 'The next grievance which we have to complain of, is the present law of tenure. We want a law enacted that will oblige the landlord, at the termination of the tenant's lease, to remunerate him for his improvements; and, if such a law were in existence, the more the tenant would build, and drain, and fence, the more he would render himself independent of his landlord, who would not be deprived of his property by its being improved. Under such a law the tenant, from being a serf, would become an independent yeoman, while no man would be deprived of his own. Why are we Irish so anxious for the restoration of our native parliament? It is because that parliament would bring back to us that trade and prosperity which we lost at the union."

So, too, Rev. Mr. O'Beirne, who followed and proposed the first resolution, expressive of loyalty to the queen, and in support of it, remarked:

"If the Irish people, while they entertain such feelings of affectionate loyalty, now demand the repeal of an act which is the child of corruption, bribery, and intimidation, and which brought ruin and poverty on their country, were they, he asked, to be met with the cry of civil war? Were they to be told, because they looked for their just and inalienable rights, that they were seeking for a separation from the British throne—that they were fomenters of rebellion, and because the priesthood and bishops joined with the people, were they to be told they were exciting a dangerous agitation in the country? He asked, had they not read of the horrors of civil war, as well as the Duke of Wellington and Sir Robert Peel; and did they not know that the voice of religion was drowned by the din of civil war, and that if such a war had been enkindled in Ireland, their own religion might, probably, be the principal sufferer. Was it to be supposed that the bishops and priests of Ireland were so lost to every feeling of religion as to be instrumental in enkindling a war that would be sure to bring destruction on their country. He said, deliberately, in the presence of two bishops, of that vast congregation, and in the sight of God, that if the greatest champion they ever saw, entertained views hostile to the throne of England, though they should depart from his standard with heavy hearts, the bishops and priests of Ireland would depart from his cause, even if he were the great Liberator himself."

So, too, the Dublin *Freeman's Journal* of the 3d instant, comments on the warlike measures of the Tory ministry as follows:

"Yet they will fail in their effort. Irishmen seek not now to obtain their rights by force. Their object is, plainly, first to disarm, and then to goad to insurrection. They will fail. We will obey the law—we will adhere to the constitution—we will commit no outrage—nay, if they dare us to the field, we will decline, while the constitution remains intact—yet, despite the power of England, and her Irish garrison, we will have Ireland for the Irish, and the Irish for Ireland.

"England may deprive the nationalists of their arms, at least such of them as she can discover—yet will the Irish have Ireland.

"England may fill our towns and villages with soldiery; with them the Irish people will have no contest, no strife, save in acts of good-will and hospitality. She may blockade our ports with her fleets, and crowd our rivers with armed steamers, yet there will be peace—universal peace must reign throughout the land. There will be no civil war—Peel will seek it in vain. There will be no strife, no bloodshed, no commotion—yet Ireland shall be for the Irish, and the Irish *shall* have Ireland."

Let Ireland but persevere in this spirit, and the day of her deliverance cannot be afar. The spectacle of her patient endurance of wrong, yet manly assertion of right, will attract to her cause the ardent sympathies, the generous aspirations, of the virtuous throughout the world—the public sentiment of mankind, the love of justice and freedom everywhere innate, will act upon and shame her oppressors, and her emancipation will be peacefully effected. Heaven hasten the happy day of her deliverance!

From the New Orleans Tropic.

ENGLAND AND TEXAS.

Amidst the multitude of follies, not to say crimes, of the present wretched administration of the United States, there is not one, perhaps, which stands forth in the ugly and unnational relief of that which has been committed against the whole commonweal, and particularly against southern interests, in our present political relation with Texas. Peopled by the adventurous sons of our glorious land, who brought to the half-civilized Mexican population formerly occupying it, that spirit of industry and commercial enterprise, which so eminently characterizes the Anglo Saxon race, this little republic, after a short struggle with the feeble government which by turns oppressed and degraded it, reared its head with the proud independence which a consciousness of strength and territorial advantages should ever give. Its successful band of patriots, glowing with sympathy for the institutions amidst which they were born, sought protection and a community of interests with us, and assumed for its distinguishing mark as a free State that emblem which, to an American, is ever fraught with the warmest hopes. It hung forth a solitary star on its banner, and sued for admission into that constellation which now floats, respected on every sea, in every clime.

How were its first claims on our consideration met? By the most chilling reserve—the most cruel indifference. Instead of looking at the vast resources which the infant State possesses, with its long line of magnificent coasts, admirably adapted for any purpose of marine prosperity, and observing the great influence it must soon or late exert on the irregular and anarchical Spanish and Portuguese governments south of the equator; we dwelt only on its financial difficulties, and insanely threw away an opportunity benefiting not only ourselves, in a national point of view, but the whole civilized race of man; which may never, never occur again.

If the peculiar views of policy of the United States did not admit of its being incorporated with us, at least the common origin of its citizens with us, and its close proximity to our frontiers, should have inspired our government with strong interest in its future development of prosperity, or the contrary; and taught its rulers that, in all cases, it should have—nay, it had a right to—the warmest sympathy at our hands. By a course of policy alien to every principle of enlightened views, we ungraciously repelled their repeated offers of alliance and amity, until wearied out with unsuccessful diplomacy, they were forced into strict political relations with the governments of Europe.

England, our most dangerous rival, and the most powerful with respect to colonial possessions of all the countries on the globe, quickly responded to the Texan call for aid; and, as is always the case in affairs which have the remotest bearing on her home and foreign commerce, she soon obtained, by timely advice and aid, a preponderating influence in every part of the new republic. The aspect of Texan affairs is now, so far as this country is concerned, not only repulsive, but, in some respects, positively hostile. The public prints of that region, no doubt affected by British influence, seem to regard the question of slavery with indifference; or, if giving an opinion at all, lean slightly toward the abolitionists. The minds of commercial men there have been highly exasperated by the onerous duties imposed on Texan produce by our sapient President and his miserable cabinet, and every spark of sympathy with us, as a commercial people, is extinguished. Tyler has been the curse of his country, internally and externally, ever since his accidental elevation to the post he now holds; and we shall be surprised indeed, if, when his period of office expires, it be not found he has inflicted irreparable injury on both national honor, and territorial prosperity.

Texas now seems, in her perfect despair of ever entering the Union, to be disposed to deliver herself up, bound hand and foot, to Great Britain; the minister of that power, Captain Elliot, is all-powerful there; and the time is not perhaps far distant, when an extensive tide of labor and capital will be directed to her from London and Liverpool, which will totally change the whole of her features of foreign policy, and make her as dependent on the English cabinet, as Jamaica or Guiana.

There is, however, one circumstance of all-engrossing interest to us as southern men, in the present state of Texas—and that is, the question of slavery. The owners of this kind of property there, seem quite inert on the subject; and we have it from an eye and ear witness, that the difficulty of keeping the negroes from escaping into Mexico has in a great measure, reconciled them to that ever-active spirit of emancipation which characterizes British policy wherever it is felt. We recollect, in the first agitation of the proposal by the English government to recognize the independence of Texas, that the furious abolition party insisted on its being a *sine qua non* in the treaty, to stipulate the total abandonment, by the Texans, of slavery; and the ministers were obliged to pledge themselves to use every exertion toward the attainment of that object before the parliament would consent to concur with them on that measure. This, therefore, we may depend upon it, is the only *vexata questio* between England and Texas; and the moment the latter gives way, the most cordial friendship will exist between both.

As a southern people, whose vitality is wrapped up in this unhappy source of agriculture and commercial labor, we denounce the cabinet of Tyler, (of which he is, by the studied operation of locofoco principle, the absolute sovereign and dictator,) as the cause of all the future strife, and perhaps fatal collisions, which this subject may cause between us and Texas. We look on the issue of British diplomacy in that country as placed almost beyond a doubt. England will predominate in her councils, and dictate to us the terms on which we shall be *permitted* to hold relations with her; the abolitionists will triumph; and the spectacle of the freed negro so near our shores will prove a ceaseless incentive to the unquiet spirits existing within our limits to stir up again the slumbering embers of anarchy, bloodshed, and midnight incendiarism.

New-York Evening Post.

THE QUESTION OF EMANCIPATION IN TEXAS.

An Alabama paper, the Talledega Watchtower, says: "It appears that British influence has succeeded in starting the subject of abolition in Texas, and it is now said that a considerable portion of the Texans are beginning to look with a favorable eye on the proposition made, or said to be made, by England, viz: that if Texas shall agree to abolish slavery within her territory, she will induce Mexico to acknowledge her independence. If this be true, many of our citizens, who have already removed to that country with their property, will find themselves in a very unpleasant situation."

For our part, we do not see that the planters, who have removed to Texas, will suffer any injustice by the emancipation of their negroes according to the plan, which we learn, is now discussed in that country. Most of its friends, we believe, are slave-owners themselves, and do not think of parting with their laborers without a compensation. The design, we hear, is to obtain money on the security of the public lands, and emancipate the negroes at once by paying their masters their fair value.

We are almost surprised that the attachment of the people of any part of the Union to the institution of slavery, should be so bigoted as to lead them to deny the right of a nation to put an end to it whenever it is clearly for its convenience and its interest to do so. The question of preserving or abrogating slavery, is now a mere question of interest in Texas. It is no dream of northern philanthropists; it has no connection with the proceedings of the abolitionists in this quarter—it is simply a conclusion of the slave owners themselves, drawn from a comparison of the advantages of keeping and renouncing slavery in the present state of the country To condemn a people for making this comparison, and for deciding to give up an institution which, to say the best of it, belongs to an imperfect state of civilization, because the good of the country demands its extinction; to stigmatize this as an act of unprincipled selfishness, is absurdly fanatical.

The population of Texas at this time, is said to be decreasing. We have heard it estimated at eighty thousand, of whom one fifth are slaves. This would give, if we have rightly stated the proportion, sixteen thousand slaves, for purchasing whose freedom it is proposed that funds shall be raised by mortgaging the rich lands of Texas. The slave owners in Texas, are also land owners, proprietors of large tracts of the finest soil in the world, which cannot be sold as long as the present state of things continues. Their interest in lands is more important to them than their interest in slaves. They see that the great majority of the emigrants to new countries are men who bring with them, little more than their industry, and their own strong arms, and their hope is, by putting an end to a system, which makes agricultural labor the business of slaves, to attract this majority to their own fertile soil, and inviting climate.

The extracts which we have given from the New Orleans papers, show that there is great dislike in Louisiana, to the proposed change. It is true that Louisiana, being the immediate neighbor of Texas, will feel in a greater degree than the remoter slave-holding States, the inconveniences which might follow the emancipation of slaves in Texas. But it is true also, that Louisiana would reap important advantages from a measure which would plant in the neighborhood of New Orleans, a population like that of New England—a dense population, industrious, enterprising, inventive, subjecting the soil to a close and highly productive cultivation. The commerce and prosperity of New Orleans would be vastly promoted by such a neighborhood.

CHURCH ACTION ON SLAVERY.

Glancing backward a few months, we find the following among numerous other records of the progress of anti-slavery in the churches:

Congregational Church in Rockport.

Whereas, it is the duty of every Christian Church to bear testimony against all kinds and degress of sin, especially against such forms of iniquity as are open and extensively injurious to man; and whereas it is deemed important that this church make an explicit and public expression of their sentiments in relation to slavery, and believing this can be done without producing any of the evils arising from debate and contention among brethren, and with entire unanimity; therefore,

Resolved, That we regard slavery as a great physical, social, and moral evil, involving enormous injustice and wrong, destructive of the best interests of the community where it exists, dangerous to our country, oppressive to men, and offensive to God.

Resolved—That buying and selling men for gain, holding and treating them as mere property, working them without wages, disregarding and sundering their domestic relations, keeping them in involuntary ignorance, and incapable of searching the scriptures for themselves, is, in all cases, and under all circumstances, a grievous injury to the enslaved, and a sin against God; and ought, like every other sin, to be repented of, and immediately forsaken.

Resolved, That while we are constrained to receive one another, as Christ has received us, and must therefore fellowship all members of Christian churches who bear the image of Christ, and bring forth the fruits of the spirit, we nevertheless can have no fellowship with this work of darkness and iniquity, but much rather reprove and rebuke those who encourage and persist in it.

Resolved, That we regret there should be, in any part of our country, professed ministers and followers of Christ, who justify involuntary servitude as a permanent condition of society, and a scriptural institution, which we regard as obviously contrary to the principles of justice and the spirit of the gospel, and which is condemned by the opinion and example of a large portion of the civilized world.

The foregoing resolutions, in substance the same as resolutions adopted by the West Church, in Andover, were unanimously passed by the Congregational Church, in Rockport, April 25, 1843, with a view to their being published in the Boston Recorder, the Christian Reflector, and the Emancipator.

W. GALE, *Pastor.*

THOMAS GILES, JABEZ R. GOTT, } *Officers of the Church.*

Congregational Church, New Sharon, Maine.

At a regular meeting of the Congregational Church in this place, on the 5th instant, the following preamble and resolutions were harmoniously discussed, and almost unanimously adopted—nearly every individual voting in their favor, and no one raising his hand, or moving his tongue against them.

Whereas, slaveholding, as practised in this country, is a flagrant violation of the law of God, and condemned by the whole spirit of the gospel, therefore

Resolved, That we deem it our duty, as a branch of the visible Church of Christ, to bear our decided and unqualified testimony against it.

Resolved, That we will not admit a slaveholding minister into our pulpit to preach the gospel—knowing him to be such—nor a slaveholding professor of religion to our communion.

Resolved, That in our opinion it would be wrong for churches to dismiss and recommend their members to those churches in which slaveholding is tolerated, and that we will never knowingly be guilty of such wrong.

Resolved, That in our view ministers ought to preach against the sin of slaveholding, and to warn their people against *all* participation in it, with the same freedom that they should use in preaching against any other sin.

Attest; J. T. HAWES, *Pastor.*

New Sharon, Nov. 9, 1842.

Congregational Church, at Arcade, N. Y.

October 17th, 1842.

Whereas, the wide spread evils of intemperance in our land, are chargeable solely to the manufacture, sale, and use of intoxicating drinks: therefore

Resolved, That to manufacture or furnish materials therefor—to sell, or use, or license others to sell or furnish intoxicating liquors as beverage, *or to justify either of the foregoing*, are each a violation of the principles of morality and religion, and a disqualification for church membership; and this church will hereafter act accordingly.

Whereas, in every reflecting mind the idea of a *Christian* Church, is irresistably associated—as it should be—with purity of principle and practice.—And whereas, the apostle Paul, in his epistle to the Ephesians, when he says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," has expressly pointed out the only safe and consistent course to be pursued by such church, when such principles and practice are violated by any connected therewith. And whereas, it is made abundantly evident, that slavery, such as exists in this nation, and even in the very heart of churches with which we are in communion, constitutes such violation to its fullest extent, and in its blackest character. Therefore,

Resolved, That this church will not knowingly admit to its pulpit, or to its communion, any individual who is a slaveholder, or who justifies slaveholding; and that it shall be the duty of the officers of this church, to examine all who seek admittance to our pulpit or communion, touching this subject.

Congregational Church, Cazenovia, N. Y.

At a regular meeting of the First Free Congregational Church, held on Saturday, the 11th day of March, 1843, the following preamble and resolutions were called up, and freely discussed, severally, and passed without a dissenting voice:

Whereas, the state of the public mind upon the subject of American slavery, demands a firm and distinct avowal of the truth by all Christians, and believing that the professed church in these United States is its principal bulwark and defense, and that fidelity to the great Head of the Church, and love for our enslaved and oppressed brethren, require an unconditional expression of our abhorrence of this most flagrant "*sum of all villanies*," therefore,

Resolved, That American slavery is exceedingly sinful in the sight of God and all holy beings, and that none can participate in the system without participating in the guilt.

Resolved, That we bear our decided testimony against this heaven-daring abomination, as a duty we owe to God and man—to the oppressor and the oppressed.

Resolved, That we will not receive to our pulpit or communion any minister or layman who holds his fellow-men in slavery, or who encourages and upholds those who do so.

Resolved, That the foregoing preamble and resolutions be signed by the moderator and clerk, and that a copy of the same be furnished to the New-York Evangelist and the Liberty Press, for publication.

F. HAWLEY, *Moderator.*
A. KINGSBURY, *Ch. Clerk.*

Congregational Church, Amherst, Mass.

The following resolutions were passed May 9th, 1843:

Whereas, the institution of domestic slavery, as existing in this nation, and particularly as existing and sanctioned in a large portion of the American church, is, in our view, an offense against God and man;

Whereas, it is manifestly inconsistent with the external or the spiritual constitution of the Church of Christ, that her members should withhold remonstrance and admonition in the relation they sustain to their erring brethren;

And whereas, the correspondence and fellowship subsisting between churches, whose members are now holding their fellow-men in bondage, and ourselves, virtually involves, in our silence upon the subject, our own acquiescence in, or sanction of, said offense. Therefore,

Resolved, That we ought, and do hereby express our conviction, that *domestic* slavery, as it exists among our countrymen, is an enormous sin against God, and should be repented of and forsaken—provoking, as it does, the judgment of God—sapping the piety of the church and the morals of community—from the connection with the church, seriously encumbering the great efforts of the day to give the gospel to every creature—and thus interposing a barrier to consistent church fellowship.

That we ought and do express our conviction that all Christian philanthropists should *enlist* their sympathies, their prayers, and their best exertions in behalf of that portion of our countrymen who are bought and sold for gain—held as chattels—worked without wages—subjected to the sundering of their domestic relations at the will of the master—reduced to involuntary ignorance, and thereby rendered incapable of reading the word of God, and almost of all intellectual and moral improvement—all of which disabilities being contrary to the obvious principles of natural justice, as well as the laws and gospel of God.

That all the churches of Christ, and particularly such as sustain ostensible correspondence with the churches who sanction and practise, by their members, this great evil, ought unitedly and most earnestly to remonstrate with, and admonish them, and in the failure of such admonition, to effect the removal of the evil, "to declare the sentence of non-communion* respectively concerning them."

* See Cambridge Platform, Chap. 15: 3.

Methodist Protestant Church.

At a meeting of the quarterly conference, September 19th, the following preamble and resolutions were passed:

Believing slavery, under all circumstances, to be sin, and as it exists in these United States, the full bundle of every iniquity, contravening in every way the law of God, introducing principles which endanger in every part the fair fabric of human society, throwing down its foundation pillars, being in direct opposition to our national declaration of human equality and rights; and we being sustained in these views by the most approved theologians and able statesmen, and believing further, that no Christian can hold an avoidable connection with the system and be sinless—and whereas the general conference of the Methodist Protestant church, at its last meeting at Baltimore, resolved that in their judgment slavery was not, under all circumstances, sinful, and that its existence in our church depends upon the action which the annual conferences respectively shall be pleased to take with regard to it, thereby construing the constitution so as to permit it, in case an annual conference chose to sanction the system; we, therefore, the members of the quarterly conference of Richmond circuit, of the Genesee district of the Methodist Protestant Church, adopt, as an expression of our feelings and sentiments, the following resolutions:

Resolved, That slavery, as it exists in these United States, is the vilest and most heaven-provoking institution that ever afflicted the human race—that Christian feeling can never accord to it—that all Christians should withdraw their fellowship from those who sustain it by owning slaves or apologizing for the system—and that it cannot be so sustained without sin of fearful magnitude.

Resolved, That the eighteen delegates to the general conference of the Methodist Protestant Church, at its session of May last, at Baltimore, who threw in a paper protest, and withdrew from that body, on the passage of that infamous resolution which declares slavery, in their judgment, under all circumstances, not sinful, are in every way justifiable and praiseworthy in so doing, and have merited to themselves lasting honors; and that the justness of their conduct should never be reproached or denied by returning them to that body at any future time, unless the general conference recall the above-named resolution.

Resolved, That we pray the annual conference, and instruct our delegate to that body to employ his best efforts to influence them to withdraw from the slave-owning part of the church, and that we recommend a convention of all Christians, who are opposed to slavery, for the purpose of forming themselves into a church which shall have no connection with slaveowners or their apologists.

Resolved, That we highly approve of the course taken by the Luminary and Messenger, and will do all we can to sustain it, and encourage its circulation; and that we highly disapprove of the infamous course taken by the other periodical of the Methodist Protestant Church, and will do our best endeavors to discourage their circulation.

Lincoln County Conference.

At the annual meeting of this conference, held at Thomaston, 16th and 17th ultimo, the following resolutions, offered by Rev. S. C. Fessenden, were adopted:

Resolved, That we deprecate any attempt to justify or palliate American slavery from the Bible, believing, as we do, that it is directly at variance with its precepts.

Resolved, That we regard any law, the aim or tendency of which is to deprive the slave of owning or reading the printed word of God, as especially deserving the reprobation of Christians.

Resolved, That the cause of the slave *continues*

to demand our sympathies and prayers to the extent enjoined in the Godly admonition, "Remember them that are in bonds as bound with them.

Baptist Church Albany, N. Y. October 14, 1842.

Whereas, the Lord Jesus Christ, who is head over all things to the church, has designated his followers, the light of the world and the salt of the earth, and has commanded them to let their lights shine, and to have no fellowship with the unfruitful works of darkness—but rather to reprove them;

And whereas, we are commanded to open our mouths for the dumb, to undo every heavy burden, and let the oppressed go free, and to sympathize with those who are bound, as being bound with them;

And whereas, the system of American slavery is, in its essential principle, and in all its modes of operation, a gross violation of the law of God, requiring us to love our neighbor as ourselves, and to do unto him in all respects as we would that he should do to us;

And whereas, Baptist churches at the South, do tolerate and defend the system, and do partake in its practices, and clergymen and laymen connected with those churches, have and do assert, that the Baptist churches at the North countenance and support the system of American slavery, by continuing in full fellowship with them; therefore,

Resolved, That after the mature and prayerful deliberations and study of the *holy scriptures*, we sincerely and firmly believe that American slavery is a sin against God, and has no support or countenance in the word of God, or in the principles of common justice.

Resolved, That as a church, we cannot permit our names or influence to be claimed as favoring, defending, or supporting the system; but we will sympathize with the slave in his cruel bondage and pray for his emancipation, and use all scriptural means to hasten the universal emancipation of all that are in bondage—that the words of the Lord may run and be glorified.

Resolved, That while we leave the members of this church to contribute to the missionary and Bible causes, through the medium of such agencies as they may individually prefer; we cannot, consistently with the views expressed above, receive as members of our body, or admit to our communion, those who continue to hold their fellow-men in bondage.

S. WILKINS, Pastor.

A. C. CHURCHILL, Ch. Clk.

Baptist Church, Freeport, Me.

Whereas, the Church of God has that power to reform mankind which no body of men has, or can have, and in this work should stand foremost and unked;

And whereas, it is her duty to lift up her voice, not only against sin in *general*, but to give her solemn testimony against *particular* sins, fornication, oppression, covetousness, extortion, and adultery;

And whereas, the system of American slavery comprises the commission of the above-named sins, and requires men to labor without compensation, withholds from them the means of intellectual, moral, and religious instruction, annuls the conjugal, parental, and filial relations which our common father has established;

And whereas, our Lord has commanded us to "love our neighbor as ourselves," and that in "all things whatsoever we would that men should do to us, do we even so to them," and also "them that sin, rebuke, that others may fear;"

And whereas, "many professing Christians in our land, and churches of our own denomination, are deeply involved in the enormous guilt of this system, justifying themselves by the laws of their respective States, and a perverted use of the Bible on the subject of servitude; thus, to the extent of their influence, sanctifying the system in the view of the world;"

Resolved, That we, the members of the Baptist church, in Freeport, Maine, regard the system of American slavery as a violation of God's law, and the rights of our fellow-men.

Resolved, That in the spirit of Christian affection, we entreat our southern brethren to desist from this unholy system, that this abominable sin may be done away from the church and the world.

Resolved, That in the fear of God we cannot receive to our pulpit, or the communion, any minister or layman, who, under any circumstances, holds his fellow-man in slavery; or who, by a perverted use of the Bible on the subject of servitude, encourages and upholds those who do so.

Resolved, That the above may be entered upon our church records, and a copy of the same be sent for publication in Zion's Advocate and Christian Reflector.

Done in quarterly church meeting, Oct. 4, 1842.

JOHN TOWNSEND, *Ch. Clerk.*

Baptist Church, Dover, N. H.

The following preamble and resolutions were unanimously adopted:

Whereas, it is the duty of the Christian Church to show by precept and example their disapprobation of sin in all its forms; and whereas, American slavery is a combination of sins of fearful magnitude, and daily increasing in enormity; and whereas, God has commanded us to remember those in bonds as bound with them, and has declared that "if thou dost not speak to warn the wicked from his ways, that wicked man shall die in his iniquity; but his blood will I require at thy hand," therefore we, as a church, under a sense of our duty to God and our fellow-men,

Resolve, That we abhor American slavery, and we will do all we can, consistently with the letter and spirit of the gospel of Christ, to procure its abolition.

Resolved, That we cannot invite those who are guilty of holding their fellow-men in bondage either to sit with us at the sacramental table, or speak to us from the sacred desk.

Resolved, That we invite all churches, and especially those of our own denomination, to co-operate with us in the cause of human freedom;—and where they have not previously adopted, to adopt similar resolutions, and to unite their prayers with ours for the speedy and peaceful removal of slavery from our land. J. M. RICHARDS, *Ch. Clerk.*

Dover, April 13, 1843.

Baptist Church, Vassalboro', Me.

On the 17th December, 1842, the following preamble and resolutions were unanimously passed and ordered to be published to the world, by the Baptist church in Vassalboro', Me.

Whereas, Christ has declared that his disciples are the light of the world, and has commanded them to let their light shine; and whereas silence with reference to any sin in the church, is justly construed into an approval of that sin; therefore resolved:

That we regard slavery, as it exists in these United States, as a heinous sin against God, and a violation of the inalienable rights of man; and that it is, under all possible circumstances, without any just defense or excuse.

That we cannot receive a slaveholder to our church or communion, nor a slaveholding minister to our pulpit, and that we regard this as no new test of fellowship, but the application of an old one, viz:—Have no fellowship with the unfruitful works of darkness, but rather reprove them.

That we regard it the duty of Christians to remember those in bonds as bound with them; to labor and pray for their deliverance; and in their individual and collective capacity, to bear unequivocal testimony against the sin of slaveholding.

Signed in behalf of the church,

E. W. CRESSY, *Pastor and Clerk.*

Baptist Church, Grafton, Mass.

The following is an extract from a letter sent to the Watchman, by Rev. Prof. Newton, pastor of the church in Grafton:

We have felt that the time has come when it is a duty for us to speak out our views on some of those important moral causes which are rapidly enlisting the interests of Christians; and hence, at a regular meeting of this church, on the 3d inst. the following votes were passed, with perfect cordiality, and almost entire unanimity of sentiment.

Voted, That it is the sentiment of this church that intemperance and slaveholding should be classed with other prominent sins, which Christians are bound not to fellowship.

Voted, That in accordance with the above sentiments, we do not fellowship, as Christians, those who are essentially implicated in the sin of slaveholding, nor those who use essentially intoxicating drinks, as articles of refreshment, entertainment, or common traffic.

Second Baptist Church, Worcester, Mass.

The following is an expression of the views entertained and adopted by the second Baptist Church in Worcester on the subject of slavery:

Whereas, domestic slavery, as it exists in our country, is encouraged by a portion of the Baptist church at the South, and defended by it on the authority of the Bible, and

Whereas, it is supposed that a portion of the Baptist church at the North countenance them in such a course, and thus, by their influence uphold, the system of slavery; therefore,

Resolved, That this church believe slavery to be a *great sin* sin against God, and a reproach to the Christian Church, having no countenance or support from the Bible; and that it is the duty of all Christians to use every suitable measure for the immediate removal of this sin from the church and the world.

Michigan Baptist Convention.

This body, at its anniversary meeting in Jonesville, Oct. 5th, 1842 passed the following resolution in condemnation of the great system of robbery which is sanctioned and upheld by the southern portion of the Baptist denomination, as well as by the others:

Resolved, That in the opinion of this body, the participation of Christians in the system of American slavery, by buying, selling, or holding human beings as property, or any way approving the same, is a deplorable dereliction from those sacred principles which require men to deal justly, love mercy, and walk humbly with God; and we hereby announce to them and the world, that we have no fellowship for the humanity-debasing and God-dishonoring system.

Wiskonsan Baptist Association.

This body, at its anniversary meeting in Beloit,

Resolved, That we believe man was made to serve God, and property was made for the service of man. We consider, therefore, that those who claim man as property, assert that his chief end is to serve his master and not his Maker. Hence we feel it our duty firmly and affectionately to entreat those professing Christians who hold slaves, to lay the subject to heart—conceiving that they cannot fail, ere long, to discover the inconsistency of our holding in Christian brotherhood those who violate the law of equity, and love, and the gospel of mercy and peace.

English Baptists.

The West York, Lancashire, and Cheshire Associations met together at Rochdale. Among other resolutions, we find the following:

Resolved, That while these associations unfeignedly rejoice in the rapid spread of anti-slavery principles in the United States of America, they take this opportunity of expressing their deep regret and utter abhorrence at the conduct of those ministers and churches of the Baptist denomination in that country, who still uphold the wicked system which admits the right of man to hold property in man.

Resolved, That this association rejoices in the progress making by the opponents of slavery in the United States of America, and trust they will persevere in the righteous cause, until every vestige of that abominable thing, which is so obnoxious in the sight of God, so unrighteous on the part of man, and such a curse to the churches and the States where it prevails, is forever and utterly abolished.

American and Foreign Baptist Missionary Society.

Agreeably to appointment, this society met in Tremont Chapel, Boston, Mass. May 31st, 1843. The following constitution, after a full examination and discussion, was adopted:

Whereas, on the fourth day of May, in the year of our Lord one thousand eight hundred and forty-three, a convention of Baptist ministers, and members was held in the Tremont Chapel, Boston, in the State of Massachusetts, of the United States of North America, who adopted and signed the following pledge, viz:—"We whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a Constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery, in the support of any of its benevolent purposes; and this society shall be called "The American and Foreign Baptist Missionary Society;" and we hereby separate ourselves now and forever from all connection with religious societies that are supported in common with slaveholders:" (by religious societies being understood those which involve church fellowship.) Therefore, under a deep sense of our responsibilities to God, and our obligation to give the gospel in its purity to a perishing world; and looking towards heaven for grace to strengthen us in the prosecution of this great work, and for success in an enterprise so important to the destinies of our fallen race; we as a society adopt the following articles, which, with this preamble as part thereof, shall be the constitution of this society.

The object of this society shall be to carry out the commission of our blessed Lord and Saviour Jesus Christ, "Go ye into the world, and preach the gospel to every creature"—and to employ, in order to effect this, all necessary measures and agencies, at home and abroad.

This society shall be composed of members of regular Baptist churches, of good standing, who are not slaveholders, but who believe that involuntary slavery, under all circumstances, is sin, and treat it accordingly; and who pay one dollar annually to the society, or twenty dollars at one time for life, or appear as delegates from a church or auxiliary society.

C. W. DENISON, *Recording Secretary.*

Ottawa Presbytery.

By reference to the proceedings of the Ottawa presbytery, which met at Batavia, on the 25th of last month, it will be seen that the presbytery has come out nobly on the question of slavery. If we have been rightly informed, resolutions condemnatory of slavery have, before this, been brought before that body, but, until this instance, has no action been had on the question. Now, we find that the presbytery have not only memorialized the general assembly, and requested it to take "decided and unequivocal action" on the subject, but, on the self-evident proposition that slavery is "contrary to the law of love," and in "opposition to the principles of our holy religion," and therefore, being *a sin*, it is the duty of Christians to treat it as such, the presbytery enjoins it upon all the members of that body, and the churches under its care, to treat the practice of holding and treating men as property, *just as they would any other immorality.* This is just and consistent action.

[The Citizen, after some pertinent remarks upon the attitude of the Presbyterian church on the question of slavery, again recurs to the Ottawa presbytery, and gives the following account of its further action, which shows that that body is not altogether consistent in its anti-slavery profession:]

After the presbytery had thus clearly defined their position in regard to slavery, an application was made for admission by a young candidate for the ministry, a Mr. Williams, of Hadley, Will county. The candidate passed a good examination in relation to theological questions, his religious experience, in the common acceptation of the term, and his intelligence and ability to fill the ministerial office; on these questions the presbytery were satisfied; but on the subject of slavery his replies were evasive, and although he might have admitted that slavery was an evil, still the presbytery were left to infer that he did not regard that act, which they had just classed with the "other gross immoralities," as a sin, and that he did not, of course, feel it his duty, as a preacher, to condemn it as such.—But the conclusion of the matter is that the candidate was received and ordained by the presbytery.

The action of the presbytery in these two particulars, will appear in its true light by changing its application to one of the "other gross immoralities," with which the presbytery have already played it. In some places within the bounds of the presbytery, the sin of stealing timber has sometimes prevailed to considerable extent, and it might have become so popular that church members, with the elders and deacons, were very generally enticed into the sin, and possibly, the minister may have had his fire supplied, or a house built, from the timber taken without leave from the quarter of some non-resident owner. If such a practice prevailed to any great extent, it would at last awaken the attention of all faithful watchmen, and the presbytery and the churches would have to take action against it, or become implicated in the sin of timber stealing. Supposing then, just as the presbytery had cleared its skirts of that abomination, a candidate from the most infected district of the presbytery should apply for license to preach the gospel. It would be but natural for the members of the presbytery to examine the candidate in reference to his belief as to the sin of which the church is, to so great an extent, guilty. The presbytery inquire,

"What, brother, are your opinions about stealing timber?"

The candidate may at first appear somewhat surprised, and make some rather indifferent reply, and intimate to the presbytery that it is none of their business what are his private opinions in reference to that question, and that he came there expecting only to be examined as to his qualifications as a preacher of the gospel.

But the character of the church is at stake, and the presbytery feel that they must have a definite answer, and they press the question.

The opinion is at last extorted, and the candidate confesses that he regards timber-stealing a great evil, as it will no doubt, be a great loss to the owners of the land which is stripped of its timber; but, as in this prairie country, wood is very scarce, he does not well see how the people are to get along without stealing; yet it is a great evil, both to the owner and the thief, and after awhile, when the country is better settled, and the inhabitants have had time to raise timber for themselves, it will be best to abolish the evil.

"But, brother, do you not think stealing is a sin?"

"Well, I can't say that I do, under all the circumstances."

"Do you think it your duty to preach against the practice of stealing timber?"

"I don't think it my duty to meddle with the subject. I think I have a call to preach the gospel.—This is an exciting subject—it is making a good deal of disturbance in the churches; and I think it does more hurt than good to agitate it; it hinders revivals, and will have a tendency to make people steal more. I think we had better get along by saying as little about it as possible, and by-and-by, it will die away of itself."

And as no further objections are made, he is ordained.

This, we believe, presents the true state of the case. The inconsistency of the presbytery is so glaring, that it is a wonder that a candidate not believing in the sinfulness of slavery, ever dared to offer himself, after the passage of their resolutions on slavery. In view of it, we might, as many will probably do, with some claim to reason, braid their denunciations of slavery as sheer hypocrisy, and only passed because they were driven to it by the force of public opinion. But we expose it with none but the kindest feelings. We have charity to believe they were honest in their anti-slavery sentiments, and that a pro-slavery preacher came into that body by default. So glaring is this inconsistency, that we believe they have only to review their course to see the justice of the above remarks. And not only so, but the very ground on which they now stand, might enable them to see that they cannot longer stumble at the name of abolition, but that they must sweep everything from the churches and the presbytery, that admits, in word or in deed, that man can hold property in man, or in any way treat him as such, without being guilty of the grossest kind of immorality.—*Western Citizen.*

From the Boston Christian World.

REFLECTIONS ON THE BUNKER HILL CELEBRATION, JUNE 17th, 1843.

The floating flags, the thronged streets, the roar of artillery and sound of martial music, the long procession, the splendor of military array, proclaim a nation's triumph for the first sanguinary battle fought for its independence. Why does the heart of the undeluded Christian sink? What melancholy emotions turn it away in sorrow and disgust from this scene of general joy? It is not felt to accord with Christian sentiment. The consciousness of the presence of the Deity, of unrepented sin, of the countless forms of human misery, and the dread uncertainty of human destiny, are too humbling for popular triumph; the benevolence of the heart for all our race, taught by Divine love, is not in unison with displays of the instrumentality of destruction, or the representation of national enmity. Christianity frowns not indeed on aggregated enjoyment; sanctioning the institution of patriotic or social combinations, it smiles on assemblies publicly raising the voice of thanksgiving. It bears no testimony even against magnificent display, but permits the fascination of pageantry to human weakness; indeed, such pageantry is ever most impressive on the general mind, for good as well as evil; for animating the impulses of exalted benevolence as for the terrible excitement of malignant passion. But imposing celebrations must be innocent in their nature, and in their associations affectionate and benificent. Are these the characters of the present? Do these startling sounds and gleaming arms, signify gentleness and love? This extended military array is an impressive exhibition of coercive power; no forbearing kindness tempers its ferocious aspect; tyranny sits enthroned on that forest of bayonets; liberty is undiscerned in the animal machinery beneath them; humility, if existing, is totally eclipsed in the variegated splendors of pride; blood has dyed those scarlet garments, and heartless cruelty is pictured on the mock-warrior's brow. And where, oh where is piety? What penitent aspirations ascend from this gorgeous host to that all-seeing Eye which frowns upon the scene? A few black vestments are indeed there, which faintly throw over it the sacerdotal sanction; but it is official only; the spiritual religion of the soul is far off in abeyance. Christians! wonder not that you turn away with sighs: the heathen kingdom of Moloch is in triumphant march before you. Save the docile hearts of your children from its fascinating lessons of violence and sin!

The procession approaches the hill where the defenders of liberty met the minions of power in embattled strife, now smiling quietly in verdure, and surrounded with dwellings of domestic comfort. How coldly stands that gigantic obelisk! unadorned, tasteless, severe; borrowed from pagan Egypt, it represents Egyptian superstition and despotism with unintended propriety, and indicates the truly pagan apotheosis of martial heroism. Again, this eminence is covered with ranks of soldiers, and the imagination is carried back sixty-eight years, to the lauded conflict. Here men of the same lineage, acknowledging the same sovereign, children of the same heavenly Father, met each other, in mutual exasperation; death and torture were rapidly imposed by the flying bullet and the pointed bayonet; the roar of musketry, oaths, and curses of anger, and shrieks of the mutilated, were the music of the day. Was this a Christian scene? Did it comport with the gospel teachings of forgiving love? Can Christians celebrate it in consistency with their profession? Vain is the attempt to divert attention from the character of the action, on this day, and in this place distinctly commemorated, by alledging the political principle which is supposed to justify it, or pointing to the experience of the benefits that have followed it. Christianity does not permit the remedy of evil by sin. No political rights, however sacred, not even national independence, can on Christian principles be maintained by premeditated human slaughter. That bloody battle wrote a lesson of ferocious depravity far more disastrous than taxation or vassalage. The independence gained by similar events was purchased at much too high a cost, by all the lives, and still more sacred principles, sacrificed to obtain it; and if the interests of eternity are dearer than those of earth, the martial spirit diffused through this land, from that battle-day to the present time, and which now gathers multitudes before this lofty monument, is a mournful corruption, vastly overbalancing all the prosperity by which it is surrounded. It arrays the pride of man in defiance of the laws of God; it stifles the aspirations of celestial hope in the folds of political interests; it drowns the warm emotions of universal love in the overwhelming terrors of coercive violence. PENN.

Communications.

TORRINGFORD ANTI-SLAVERY SOCIETY.

LITCHFIELD, Ct. June 14, 1843.

To-day, I attended the Litchfield County Anti-Slavery Society, held in Walcottville. The resolution to withdraw all our support from the slave system, by ceasing to use the proceeds of slavery, was discussed in the morning.

Meeting adjourned to the Episcopal church, 1 o'clock, P. M. Meeting was called to order according to adjournment, and opened by prayer; and after a few prefatory remarks, the following resolutions were read and handed in to the secretary.

1. Resolved, That the *great fundamental* principles of anti-slavery are *now* generally understood by the *mass* of the reading public.

2. Resolved, That the time has *now* come, when it is of *vastly* greater importance to the progress of our cause to *act out*, and act *up to*, anti-slavery principles, than to discuss and defend them, [those principles.]

3. Resolved, That the abolitionists of Litchfield county, en masse, forthwith take into consideration the expediency and propriety of establishing a "free labor store," within the county; in a place as central to the abolition population, as may or can be found suitable, to go into operation, at as early a period, as it shall be found practicable.

4. Resolved, That it is inconsistent for us, as abolitionists, to support lecturers and agents in the field, unless they give this *branch* of anti-slavery that amount of attention which its amazing importance most obviously demands!!

5. Resolved, That a committee of seven be appointed [by nomination] to deliberate upon the object proposed in the third resolution, and report at the next county meeting of this society.

6. Resolved, That we, as abolitionists, pledge ourselves to *each other*, and to the *world*, that, to the extent of our ability, we will patronize such an establishment as is herein contemplated, whenever it shall go into operation.

Mr. Thomas Lafon, late missionary to the Sandwich Islands, [who has recently been dismissed, together with his associate missionaries, J. S. Green and Lorain Andrews, at their own request,] being present, then addressed the meeting. Among other things, he said, that "oppression was *partial* slavery; but slavery was *universal* oppression. It is impossible, if we deny the right of property to man, that we should find him able to take care of himself. There are many that belong to the church at the Sandwich Islands, from among the natives; but it is true of these, in general, that they can't take care of themselves." He said "that he had no confidence whatever in the piety of slaves; and it gave him no thrill of joy to read accounts of large numbers received into the Church of Christ by baptism. He had spent 30 years of his life in [or near] Richmond, Va." He said, he "had the testimony of a certain minister" [I think] "himself a slaveholder, who frankly acknowledged" [to him] "that of all the slaves whom he had ever baptised, he had no hope at all of the piety of more than three or four of them. Upon this point, there was one circumstance in favor of the heathen converts, in contrast with" the [so called] "converted slaves of America." "They [heathen converts] were watched by the vigilant eye of the missionary, and constantly received counsel and encouragement from him, amid the snares and temptations, to which they were so eminently exposed. "But the Christian slave in America was left to himself; *he* was not watched:" there was no one *found*—no one permitted to guard him from falling into the grossest vices, inseparable from his condition, in the very nature of the case.

Again, admit ownership. Then say nothing of the horrors of the African slave trade, or the interstate slave trade in America; say nothing of selling men, women, and children, as beasts and cattle, at the fall of the auction hammer! say nothing of the separation of the husband from the wife, or the wife from the husband! say nothing of the tearing away of children from the fond embrace of a mother or a father! nor the final separation that ensues on their being sold to a southern market! say nothing of the hardships, the sufferings, the mental anguish endured by the dejected, dispirited slave, toiling under the lash of the slave-driver or overseer! say nothing of the ignorance to which his condition necessarily subjects him! I say, admit ownership, and I will say nothing upon these points. It is urged, and let it be granted, that 'Servants be obedient unto them that are your masters.' But is it not said, with equal authority, 'Masters give unto your servants that which is just and equal?' Shall we decide what is just, and not even consult those who serve us, on the subject of their wages? Shall we give a man no opportunity to set a price on his labor? But if a slave offers to serve for his living—for his victuals and clothes, a master ought not to suffer it. If he is an able bodied man, he ought to allow him a full and just compensation, and in nowise, take advantage of his ignorance and want of judgment, the legitimate offspring of slavery. We have no right to defraud a man of what is his just due by taking advantage of his ignorance."

He would say that he "stood before us as agent of the Union Missionary Society, whose claims to our consideration, sympathy, and aid, he wished to present.—This society wished to open a channel through which those friends of missions, who had, from conscientious scruples, hitherto withheld their accustomed contributions from the American Board, could aid and sustain, by their contributions, those missionaries in the field, who were free from any connection with a society, that received to their aid, the proceeds of slavery—The gains of oppression." He said, that, "the American Board were not upon right ground, in regard to slavery." He said that, "a member of the board, at Boston, while he was there, since his return to this country, said to him, 'The board will take no further action in relation to the subject of slavery.' Shall we, therefore, do nothing further in this matter, because we cannot act with the board; shall we cease to act at all in the case? No! Our individual responsibility remains still. We can at least let it [slavery] alone; as one observed in discussing the resolutions this morning, 'to let alone, as it seems to me, in this case, implies some action.' If all would do this, slavery would die, it would starve, it would be utterly overthrown.

As a Christian nation we were justly charged with the hypocrisy of passing, by our own heathen, under pretense of seeking to save the heathen abroad; leaving one portion to pine in slavery, in order to save another portion from idolatry. He knew the shocking tendencies of idolatry to debase and degrade the mind; and these tendencies, perhaps, had not been overrated; but the evil tendencies of slavery, resulting both to the body and mind, but especially the latter, were not less aggravating in their nature, nor less shocking in their developments, than were those of idolatry. I grant that idolatry debases and degrades the mind of the heathen, and fills him with superstitious notions; but slavery blots out mind; it destroys the moral sense; and as nearly as it is possible, changes a man into a brute; into an article of merchandise; into a chattel; into a thing. A slave has no conscience; no well defined idea of right and wrong. Slavery does all that can be done to effect the mind's annihilation."

But the question comes up, "how is slavery sustained? By the American churches. It is sustained by the church alone. Let this support be withdrawn from it, and it must, it would fall at once.

The church can sustain slavery in spite of the world, but the world cannot sustain slavery in spite of the church. The church claims to be at war, and ought to wage war, against every sin; but the world does not claim to be at war, nor ought we to expect it to make war upon any sin. The benevolence of the church, leaps the bounds of the United States, and not only leaves nearly three millions of heathen behind her, but takes as she goes, the proceeds of slavery to her aid in planting the gospel, [pro-slavery gospel,] among the heathen, in a *foreign* land. Thus slavery finds herself in the best company—Christianity and slavery, side by side—joined hand in hand: thus is the church found actually sustaining heathenism. Is it a little thing, to give support to such an institution as that of *slavery*, by the tallest influences—that of the church, and the American Board? No, it cannot be so considered for *one* moment! Let us take an estimate. Allowing that there have been sixty thousand heathen from abroad converted to Christianity, within the last thirty years; but the heathen produced at home as estimated, from a calculation by the last census, is sixty thousand in six months, this being the average increase of the slave population for thirty years past in the United States." What a horrible contrast!

"It is in vain that we sustain lecturers and agents in the field, even though they declare the most weighty truths against slavery, unless our hands are washed from the contaminating contact. It is in vain, unless we take consistent ground, and act up to it. It is in vain for us to preach against slavery, while we scruple not to use the proceeds of unrequited labor. Now, one man cannot hold a slave; it will take at least two to watch a slave; and this shows how unprofitable slavery is, under any circumstances; to say nothing of its cruelty.—Yea, a man would die rather than consent to submit to a single man to be his slave!

In such a state of things as I have now described, we found the Sandwich Islanders. The natural and necessary state of the heathen world *is* a state of vassalage and slavery; and the great work of missionaries is to change and modify their condition in this respect. In vain are imposing statements and high wrought descriptions made, in relation to the numbers who had embraced Christ, from among the heathen; and the bright prospects held out before us, in the future, that the world is soon to be converted to Christianity, while slavery is allowed to continue in Christian, as well as heathen lands; and to have its seat high in the church. Viewing the subject in this, its true light, it is no wonder that our high hopes begin to be less dazzled—that our fondest expectations begin to fail us, whilst we have been unconscious of the fatal worm at the root of the millenium tree." He said "that Dr. Beecher at a public meeting," [I think of the presbytery, either at Cincinnati or Philadelphia, I am not certain which,] said, "We of the North sustain slavery!" "This is true; but I was sorry he stopped there, and did not proceed to show wherein we sustained it.—I was grieved that such a man did not feel at liberty to give full expression of his mind on the subject. We had a right to expect and require of God's ministers a full exposition of the prevailing sins of the age in which they live, and especially the sins which were tolerated in the church."

At the close of the meeting, previous to adjournment, it was proposed to take action on the resolutions previously read. They were not sustained, and their reconsideration was indefinitely postponed. Adjourned to Washington, the first Wednesday in September.

Sunday, the 18th, at five o'clock, P. M. Mr. Lafon preached his unpopular doctrines to a respectable audience in the Congregational Church in this place.

Thursday, the 22d—At the church prayer meeting in this place, to-day, at 3 o'clock, P. M. our minister (being absent last Sabbath, by a previous appointment,) said, at the close of the meeting, that he ought, perhaps, to state, in regard to the five o'clock meeting, which had been held by appointment, that it was against his wish. He said, "Mr. Lafon, on Saturday morning, expressed a wish to lay the subject of his agency before the people. I told him, in an affectionate, gentlemanly manner, that I did not think it advisable to bring up any subject on the merits of the slave question that would be calculated to divide the board; to such a measure I could not give my countenance, &c. I was very much surprised, on my return, to find that such an appointment had been made. I mention this, that you may know that the meeting was not held with my sanction." Just as the meeting was to close, a young man (who has within a few days been appointed to fill the office of deacon,) arose, and requested liberty to speak, which was granted. He said, "Mr. Lafon had come to him with a letter from Dr. Porter, of Farmington, Ct. stating that as some had gone off from the board, who had heretofore contributed thereto on account of the action, or no action, which the board had taken in regard to slavery; he thought it had become a proper and an important subject of public investigation;" [addressed in a courteous, gentlemanly style,] and he added, "If it is a fact that the American board are sustaining heathenism at home, by their plan of operations for the destruction of heathenism abroad, at such a fearful ratio, we ought to know it, in my view. And if the board are thus involved, and so continue, as the light shines, I do not think that the board is so good that it would be wrong to withdraw our support from her." The minister rejoined, "I should be glad if the board would come upon right ground. I regret that they do not; but I deprecate a division more. I cannot consent to ['dissolve the union,'] have the board become divided and disbanded."

I have made out the foregoing according to the best of my ability. I have endeavored to express the sentiments of my author exactly, and, if possible, in his own language; as I have been under the necessity, for the most part, of writing from memory, almost entirely without notes or references. I have been obliged to prepare this sheet under the pressure of business, and considerable bodily indisposition for these few days, and trust you will make due allowance for errors in composition. I make to you this communication for the truth's sake; as it is probable you will not receive this account from any other source.

Should you, in your wisdom, see fit to give the substance of the foregoing to your readers, I confidently believe that the report it brings will gladden many hearts, and cause the arms of the oppressor to wither under its scorching rebukes.

Yours, for the speedy deliverance of humanity,

JAMES C. CLEVELAND.

LETTER FROM BUCKS COUNTY, PENNSYLVANIA.

BUCKINGHAM, 6th mo. 29d, 1843.

Believing that some account of the late anti-slavery meetings in Bucks county, appointed for Isaac T. Hopper, might be interesting to the readers of the Standard, I proceed to forward a brief sketch.

Pursuant to the announcement in the papers, the Bucks County Anti-Slavery Society convened at the free meeting-house, in Newtown, on 7th day, the 10th ultimo.—The attendance was large; the house being filled below stairs, and a considerable number in the galleries. The local societies were all represented, and a considerable number were present who are not members of any anti-slavery society. Our beloved friend took occasion, at this and the following opportunities, to address the meetings on various subjects of deep interest; some of which were suggested by the different items of business before the meetings. He narrated a number of incidents of thrilling interest, connected with the escape of fugitive slaves; or rather with the successful, or fruitless attempts to return them to the land of bondage; as well as a number of particulars in relation to the kidnapping of free colored people, which had fallen under his immediate observation, and in which he had been the principal agent in succoring the oppressed. On no former occasion have I witnessed stronger evidences of intense feeling in audiences assembled to listen to anti-slavery lectures. It was inspired by plain, circumstantial narratives of deep suffering, in which nothing but facts were presented, without the least attempt at embellishment, although the language was always well chosen, and strikingly appropriate.

In listening to these interesting, and often deeply affecting, narratives, in which the conduct of the good Samaritan is constantly set before us, the audience could not fail to admire those peculiar traits, which have enabled our friend, I. T. H., for more than fifty years, to render such essential service to the hunted bondman.—It was, indeed, refreshing to observe, after a lapse of more than seventy years, the same ardor in behalf of the persecuted and oppressed, that generally characterizes the vigor and enterprise of early manhood. Our friends visit among us will, I trust, have the effect to excite in many minds a more deep and abiding interest in the wrongs of our colored brethren. When we contrast our own puny efforts for his relief, with the untiring and ceaseless labors of our aged friend, we shall oft be prompted to exclaim,

> And at the bondman's tale of wo,
> And for the outcast and forsaken;
> Not warm, like thine, but cold and slow,
> Our weaker sympathies awaken.

The next meeting, in order, was at Dolington. A large school-house in the place, belonging to Friends, was occupied. This building is contiguous to the Makefield meeting-house, and I am informed that the latter could readily have been obtained for the purpose had it been requested. Although the weather was stormy on the afternoon of the 11th, the meeting was well attended. At the request of an elder belonging to this meeting, our friend returned to his house to spend the evening. Several persons had also been invited to enjoy the evening in social converse with our guest. It is scarcely necessary to add that the invitations were joyfully accepted.

On the 13th, in the afternoon, a meeting had been appointed at Friend's school-house, at Attleborough. From several persons in attendance I have heard that the opportunities embraced by our friend gave unusual satisfaction. A friend, who was present, thus speaks of the meeting and the subsequent conversation party:

"The meeting was excellent. The school-house was filled, and an attentive auditory listened with profound attention to his calm, lucid, and affecting discourse. I anticipate much good as the result. The minds of so many Friends had become warped, their eyes become dim, and they seemed afraid to investigate the matter. I am satisfied, from general expressions, that good impressions have been made. In the evening a large company gathered at Mardon Wilson's, to enjoy his company, and share the privilege of social converse; and, as a member of the company remarked, we had a real 'feast of reason and flow of soul.' * * * * * * * *

With me it always excites the most pleasant, yet inexpressible emotions, to meet with such whole-souled advocates of the rights of man, and uncompromising laborers in the field of reform. It enkindles all the finer feelings of the human heart, and stamps an impression not to be effaced by time, nor obliterated in memory. It stimulates to increased activity in the work before us, and may we heed the impulse, and push onward in the conflict, trusting to the Omnipotent hand that rules us, to crown our labor with success."

The next meeting was on fifth day afternoon, (the 15th,) in Friends meeting-house, at the Manor. Various circumstances contributed to render it a most effective meeting. Several elderly Friends did not think it any compromise of principle to take their seats by the side of *the Slave's Friend*, in the gallery; and at the close of the meeting, one of them, an elder, in a very liberal and feeling manner, endorsed the sentiments which had been uttered by the speaker.

On sixth day afternoon, (the 16th) a meeting was appointed at New Prospect school-house, in Solebury township. This was a crowded meeting. The house was filled to overflowing. The interest so manifest on former occasions, was rendered conspicuous by a trifling incident, on which I heard several remarks. After the speaker had concluded, (having spoken two or three times,) the audience appeared unwilling to disperse; but remained for some moments, as if still desirous to hear something further. After the meeting, a number of the company repaired to the house of Jonathan Smith, which afforded a fine opportunity for a social meeting.

Seventh day, (the 17th,) one at Concord, at ten o'clock, the other at Buckingham school-house, (belonging to Friends,) at three—both well attended. That in Buckingham was unusually large. A public invitation was given to meet at my house in the evening, which was accepted by a number of persons.

The meeting of the 18th, (first day afternoon,) was held at the dwelling of Thomas Brown, of Plumstead. The company was large—the women occupying two large rooms, and the men sitting on benches, prepared for the occasion, in front of the house. This was, to me, one of the most interesting anti-slavery meetings I ever attended; and, judging from the deportment of the audience, I believe the sentiment was general. A number were present who do not often attend any meetings for reform. After meeting, the inquiry was passing round, "Is *this* the man whom the Friends in New-York disowned?" To satisfy the numerous inquiries, which are daily heard on this subject, I hope our friend will furnish the questioners with such an authentic account of the matter as may be obtained from his printed narrative. In conclusion, I would just add, that our friend employed the intervals between the meetings in visiting such of our friends as do not think it right to labor for the slave, except in a meeting capacity. Whether such a movement would have any tendency to *enlighten* this description of persons, I do not know; not having yet heard of any results. But it certainly manifested a Christian disposition on the part of the visitor. W. H. J.

LETTER FROM ILLINOIS.

The following was not intended for publication, but it is so pleasant to hear from brethren afar off, and the writer is so well known to abolitionists, that we venture to take that liberty; trusting he will readily excuse it:

"PEORIA, ILLINOIS, May 10th, 1843.

"FRIEND HOPPER:—I received a bill lately, demanding money for the Standard. It was a mistake. I have paid in advance *up to June*, 1844. It has been acknowledged in the paper. I like the paper too well to be in arrears. The last money that I sent on, was sent to J. Miller M'Kim, of Philadelphia. If you should take the trouble to examine your files, you would doubtless find my statement to be correct.

I should be glad, when you come across my name on your list of subscribers, to have you strike out "*Rev.*" Plain *Wm. T. Allan*, is enough for me. I am nothing but a preacher of righteousness. Holy and *reverend* is the name of the Lord.

What a glorious struggle is going forward now in the moral world! How the Most High exhibits his overruling wisdom and power. What developments of character he has made, and is making! The spirit of worldliness in the various denominations has amazed me; and not least, the exhibitions in your own society. Truly, the gold has become dim. *You* have passed through some trials. Right glad was I to see you go on to the end, without concealment or compromise. Blessed are they who are faithful unto death.

We have had to pass through a fiery ordeal in this place. Pro-slavery, here, is exceedingly bitter. All manner of evil has been spoken against me. My life has been often threatened, and my friends sometimes alarmed. But, by the help of God, I still live, and mean to live, for religion pure and undefiled.

Our Eastern friends are hardly aware of the fierceness of the contest in this part of the West. I have to fight a battle almost as desperate, as when we left Lane Seminary, years ago; and in some respects it is more so.—The community at large in all middle and southern Illinois is as far behind the truth, as was Ohio, or New-York, six, seven, or eight years ago. We have a large class of ignorant *southern* people to enlighten; one of the most difficult jobs in the world. Yet we have evidence to believe that the cause is advancing, even here. Slowly, slowly, does the world ascend. I sometimes think the Lord will make a short work in the earth perhaps after the idea of Miller.

Excuse the freedom with which an entire personal stranger has spoken to you. I think we should be *free*; not chained by forms of etiquette or fashion. I long to see the day when *human brotherhood* will be fully and practically exhibited. Yours, for the true and the right,

WM. T. ALLAN."

From the Western Citizen.

MEETING IN ILLINOIS.

The sixth annual meeting of the Illinois State Anti-Slavery Society, the proceedings of which will be found in another column, was of the freest, bravest, noblest stamp, that would richly compensate for a journey from the Rocky mountains, to have participated in its sittings. Although the weather for a long time had been unf

seen to dampen the ardor, or check the good effect of the meeting. All went off pleasantly and kindly, no jarring note was heard, no discordant element mingled with our convocation; and we are assured that all returned to their homes rejoicing that they had been permitted by a kind Providence to attend another anniversary, and more than ever determined to push the battle to the gate, and never be weary in well doing, until "*Liberty be proclaimed throughout all the land, to all the inhabitants thereof.*"

A.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 29, 1843.

The Executive Committee of the American Anti-Slavery Society to their Constituents.

We are entrusted with the responsible duties for conducting the affairs of the society for the current year.

Since the division in 1840, the operations of the national organization have been restricted by a combination of circumstances, to a limited sphere. The distracted state of feeling among abolitionists, the formation of new parties and interests, the pecuniary embarrassments that overspread the country—these, with other causes, rendered it impossible to sustain the action of the society on the same scale as previous to the division. But these difficulties have now passed away. The late annual meeting of the society, exhibited the most encouraging evidences of unanimity in principle and purpose. There is no longer any sufficient reason for confining our operations to a contracted circle. We may extend them as far as the means furnished will allow. Such was the sentiment of the society at its late meeting. It was supposed by many of the most disinterested friends of the cause, that its interests would be promoted by constituting the executive committee, with an acting quorum of its members resident in Boston; but the arrangement is found to be attended by constitutional difficulties in the conduct of the practical business of the society, and is therefore not carried out in technical form. One of the most important measures of the year, that of agencies, will for the most part be under the direction of the individuals who were appointed on the quorum in Boston, though in the official character of the board of managers of the Massachusetts Society. Their well-known ability, faithfulness, and zeal, need not any commendation. We feel assured that a spontaneous confidence will meet them in all parts of the country, where their efforts may be directed.

The first measure which demands our attention, is the liquidation of the debt of the society, which amounted in May, to $2,600. Contributions received since, reduce it to $2,000. We feel it to be required of us by every principle of common honesty to demand for our creditors that this debt should be liquidated—and our first efforts will be directed to that end. We have adopted *the one dollar subscription plan* as one of the means to secure it—and shall appoint special agents to facilitate its circulation.

The committee will shortly be prepared to issue a prospectus for an Almanac for 1844. We have have already received such encouragement as to warrant the publication of an edition of *fifty thousand*, and no expense or labor will be spared to render it worthy of extensive purchase.

The increase of the circulation of the Standard will continue to be one of the principal measures of the year, in which the committee solicit the aid of local agents and all persons friendly to the objects of the society. The agents appointed by the Massachusetts board will be authorized to receive subscriptions to the Standard.

Friends and brethren, we call upon you in the name of the broken-hearted and perishing slave, to rise in the strength of your manhood, and to put forth your united energies for his relief. Every circumstance of our country, and our age, warns us to perpetual diligence and sacrifice, for the cause of mankind. May it be said of us, as was said of some in the days of the Apostle "Yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourself to be clear in this matter."

Let us show by our faith and perseverance, that we verily believe in the power of truth to work out the redemption of our country from the foul stain that defiles it. The blessing of Heaven upon our labors will be commensurate with our own disinterestedness in the advocacy by word and deed, of the great cause, to promote which, God has called us to be instruments in his hand.

Signed on behalf of the Executive Committee,

J. S. GIBBONS, Ch'm.

WM. P. POWELL, Sec'y.

BUNKER HILL CELEBRATION.

The celebration on the 17th of June, in commemoration of the completion of Bunker Hill Monument, is said to have been by far the most imposing affair of the kind ever witnessed in this country. The long array of well-disciplined and beautifully-dressed troops were particularly admired. Thirty bands of music were in full play. The streets of Boston and Charlestown were decorated with triumphal arches, festoons of evergreens, garlands, flags, banners, and streamers of all nations, and of every shape and hue. All the shipping was dressed out in the gayest fashion; and the explosions of gunpowder could not be counted.

The procession embraced Daniel Webster, who was the orator of the day—the President of the United States, and suite—officers of the army and navy—benevolent societies of Boston, &c. numbering many thousands.

On the platform, were over one hundred soldiers of the revolution, three of whom, Phineas Johnson, aged 97, Levi Harrington, aged 83, and Alpheus Bigelow, aged 85, fought at the battle of Lexington, and twelve at Bunker Hill. These venerable relics of the olden time, thus gathering together for the last time, on the spot where the memorable battle of freedom was fought, were received with the deepest enthusiasm by the immense crowd.—Strangers thronged into Boston from all quarters. Their number is variously estimated from 150,000 to 200,000; and by a moderate calculation, they expended as much as one million of dollars. Luckily, the day was propitious; the sky was cloudless, the air pure and bracing, and the streets free from dust.

A platform was erected on Bunker Hill, on the north side of the Monument, for the Orator of the day, the President of the United States and his suite, and other individuals of high station. It was sheltered by a beautiful awning, composed of American flags and pennants. In front of the platform were arranged fifteen tiers of seats, to accommodate fifteen hundred ladies. Mr. Webster's oration is generally considered as "worthy of the occasion, and of the man;" a phrase which would be construed differently by different minds, unless it were understood as relating solely to the giant intellect of the speaker. In the course of it, he took occasion to make the following remark:

"Let us hold fast the great truth that communities are responsible as well as individuals; that no government is *respectable* which is not *just*."

Whether he thought of *anything particular* when he said this, is unknown to the reporters; but if there be any conscience left in statesmen, some cheeks must have burned, and some ears tingled. The address occupied two hours, and was frequently interrupted by enthusiastic cheers. It was spoken with great energy and spirit, but deep and powerful as Mr. Webster's voice is, a very small proportion of the assembled multitude could hear it.

At the close of the day an elegant dinner was served in Faneuil Hall, which was beautifully decorated for the occasion, with evergreens, flowers, and banners. The names of all the Presidents of the United States, from Washington to Tyler ("oh, what a fall was there, my countrymen!") were inscribed on the galleries, on white pannels, in golden letters. We rejoice to hear that no beverage stronger than lemonade was allowed at this dinner. The President of the United States gave for a toast,

"*The Union*—Union of purpose—union of feeling—the union established by our fathers."

Whether *he* thought of anything in particular, the reporters know not; but Massachusetts certainly *has* shown herself somewhat contrary about returning those from whom service or labor is *not* due, whatsoever the Constitution and the Union may affirm.

Mr. Upshur, Secretary of the Navy, offered the following:

"*Massachusetts*—Foremost in the conflict by which our liberties were won, and foremost to show us what our liberties are worth."

There is more significance in the sentiment than the son of Virginia probably intended.

In the evening, there was a brilliant exhibition of fireworks. Notwithstanding the immense multitude assembled on this occasion, no accident or disturbance occurred, no drunkenness was visible, and everything was conducted with the most perfect order and propriety.

TO VIGILANCE COMMITTEES.

Letters have been received by the executive committee, from friends of the slave in various parts of the country, expressing disapprobation and regret at the frequent exposure through the public prints, of the modes of escape of fugitives, and of the expedients employed to prevent recapture, as well as of the nature of the assistance afforded by abolitionists to facilitate their progress towards Canada.

The result of this exposure has been to bring slave hunters upon the track of the unfortunate fugitive, and to surround him with the most critical dangers. That the experience of some of those who have reached the shores of deliverance, should find its way into the columns of a public journal, is not to be wondered at; the deep and thrilling interest which attaches to some of their narratives is equal to anything ever conceived by the genius of romance. But there is a disposition to boast publicly of the success with which the slave hunter has been foiled; and all the expedients resorted to, on the part of the fugitive, are incidentally exposed. All his secret preparations for flight—the manner in which he laid up money for his necessary expenses—the customary *ways* of the slaves when contemplating escape, with all possible details, are spread out to view, and go the rounds of the public press. This is all very entertaining—but the slave who yet pines in bondage, might well call out, as the frogs in the fable did to the boys who pelted them with stones, "It may be sport to you, but it is death to us."

Let the friends of the fugitive reflect that there are yet many more to escape—many who are at this moment watching the North star, and trusting to the very modes of concealment which have been successfully practised by their *forerunners*. If we communicate all these modes to their pursuers, we surround their path with tenfold dangers. It is the business of police officers, and slave hunters, to make themselves acquainted with the routes of the slaves when they escape from the plantation and with all the expedients to which they or their friends resort, to aid them in their flight. We could not more highly gratify these kidnapping republicans, than by telling them the secrets of the slave who is preparing for his escape, and of the fugitive whose track it is their business to follow. Common discretion will surely correct the error into which we have fallen in this respect. No possible benefit can be secured by the exposure of the slave's secrets, which cannot be equally well secured in some other way. It cannot be doubted that fugitives are frequently arrested in their course, and returned to their bitter fate, then rendered doubly so by the rage of a cruel master in revenge for the attempt to escape.

Intelligence has reached us from a most credible source that a famous slave hunting police officer is now on his way to Canada, if not already there, for the purpose of recovering by stratagem, several runaways, who formerly lived in the State of Maryland. This attempt grows out of information said to be derived from a woman, who recently returned from Canada to her master, in or near Baltimore. We assure the friends of the slave that there is need of increased vigilance on their part. We have in possession the names of the police officer referred to, and of the parties by whom he is employed. These, we shall communicate privately to persons in Canada, that they may be on guard against this or any other attempt of the kind.

All anti-slavery papers are requested to sound the alarm, that the kidnapper may be foiled in his wicked scheme.

PENNSYLVANIA ANNUAL MEETING.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society have resolved to hold their next annual meeting at Norristown, to commence on Monday, the ————, and to continue in session such length of time as the business of the society and interest of the occasion may seem to require. Preparations are making to bring a large concourse of people together, and it is expected that this will be one of the most important and best meetings the society has ever held.—M'c.

☞ WANTED TO KNOW.—The postoffice address of Abby Kelley, James Monroe, and Jacob Ferris, in order that letters may be sent to them.

Anti-Slavery Items.

PRESIDENT TYLER AND THE ADDRESS.—Multitudes are anxiously waiting to learn, whether the committee, (of which Wendell Phillips is chairman,) appointed by the New-England Anti-Slavery Convention, to present an address to President Tyler, on his arrival in this city, urging him by the highest and holiest considerations to emancipate his slaves, have had an interview with the President. We hasten to give them all the information we possess on this subject. On the day of his arrival in Boston, a letter was sent to him by Mr. Phillips, (enclosing a copy of the address, but without the signatures,) requesting him to grant an interview to the committee for the purpose of presenting the address in due form, at such time as should be most convenient to himself.—There is no doubt that it was put into his hands on Friday; but, up to this hour, no answer has been received. The address was couched in respectful language, and the motives which led to its adoption were of the purest kind. The President, in consequence of his numerous engagements since his arrival, has doubtless found it impracticable to grant the desired interview; but at least a brief reply might have been sent by him to the committee, as a matter of official courtesy—to say nothing of Virginia "chivalry." Perhaps, however, he will send an answer on his return to the White House.

We copy the following from the "Old Dominion," a paper published at Portsmouth, Va:

"The Boston Post says that George Latimer, and Fredric Douglas, formerly slaves, and Charles Lenox Remond, a negro citizen of Salem, are a committee to wait on President Tyler, during his visit to Boston, to request him to emancipate his slaves. Latimer, it will be recollected, is the negro who was stolen from his master by the abolitionists of Boston. We hope the President will be accompanied by some southern friend, who will, on the spot, cowhide the scoundrel who may attempt to introduce him to Latimer or any other negro, for the purpose mentioned by the Post."

The Richmond Enquirer, in alluding to the vote of the abolitionists here to present an address to the President, during his visit to Boston, requesting him to liberate his slaves, says:

"We trust Mr. Tyler understands his own duty, and his own dignity, too well, to listen complacently to such a proposition. He must act with the firmness which becomes a Southron, and the chief magistrate of the United States. Under all the circumstances of the case, it is a gross breach of the hospitality which is due to the President of the republic—and the wise and liberal gentlemen of Boston should have kept down this unseasonable and offensive effervescence."

Shocking!—But here is an item from the democratic Boston Post:

A correspondent expresses a hope that the anti-sla very committee will not attempt to present their petition to the President, requesting him to liberate his slaves. He says, he should think such an act, under the circumstances, a gross breach of courtesy, and that it ought not to be permitted by those whose guest the President will be.

Surely, the Post's correspondent must be the very kind of "courtesy"!—*Liberator*.

The petition which was numerously signed, was drawn up by Robert Morris, a colored young gentleman, clerk of Ellis Gray Loring Esq. The uncommon beauty of the penmanship excited much attention.

TEXAS AND SLAVERY.—The London correspondent of the Boston Post sends to that paper a copy of the following letter, which he says was received by the last steamer. Mr. Yates, the writer, is said to be a "respectable man, formerly of New-York;" the Captain Elliot mentioned is the British minister who begun the war with China. Mr. Converse, to whom the letter is addressed, with Doctor Carroll and others, has recently obtained a grant of land from the Texan government on Red river, and the purpose of the parties is to settle it with abolitionists. The letter was written, and is used in England as a means of inducing abolitionists to emigrate:

GALVESTON, March 19, 1843.

Mr. S. CONVERSE—Sir: I improve a few moments previous to the departure of the steamer, to send you a few lines, communicating a piece of information which I presume will be very material to you in your movements relative to this country, and which I hope will be of much advantage to you.

A few individuals in this country have been looking for some time to the subject of emancipating the negroes, and have been engaged in preparing very cautiously for the proposition of such a measure to the people of Texas. I had partly prepared a series of articles on the subject of calling a convention of the people for this purpose, and that of remodeling our constitution in other respects, and have conversed with some of the leading men of this country, and found them anxious for, or freely assenting to, the measure. I had also held several conversations with the British minister here, and from him I learned that such a measure would secure for us the warmest support from the British government in our present struggle, and also the means of paying for our slaves by their citizens giving lands in exchange. As this was a subject requiring peculiar caution, it was deemed advisable by its friends to introduce it incidentally with other objects for the convention. Last evening, however, the steamer arrived from Houston, bringing down several gentlemen from that place, who have come for the avowed purpose of calling the attention of our citizens to the subject. A large portion of the Brassos river has been visited, and the slaveholders there found willing for the measure, and it is now proposed to proceed with rapid movement through the whole country, and produce instant action.

This will throw a new feature in the prospects of this country, which will have most important results, and if with it is also introduced the principle of free trade, it will produce still greater and more important changes.—I leave for your sound judgment and knowledge to trace them out, merely saying that you may expect within fifty days to find our people prepared to hold a convention for this purpose, as those engaged in it will immediately visit every part of the country, and hold free discussion on the subject, which is more than half the battle. If I had time I would follow out a train of reflection on this matter, as connected with our relations with the United States, &c. but I am much fatigued with writing for the packet, which is just about to start. I will merely say, if you can get access to the despatches of Captain Elliott by this packet, you will find my statements fully confirmed, as I have reason to believe he has communicated freely on the subject by this packet.

I remain, sir, very respectfully, your obedient servant,

(Signed,) A. J. YATES.

UNGRATEFUL TEXAS!—The New Orleans papers seem to be filled with resentment against their once favorite "republic of the lone star." This indicates that Texas really does intend to be a *free* country. The following is from a late number of the New Orleans Tropic:

"For Texas, we frankly confess, our sympathy is fast waning. We begin to believe the country 'is not what it is cracked up to be'—that the feeling of gratitude for favors lavishly bestowed by the United States, is remarkably slender—that its government is utterly contemptible—that the majority of its people are not fit to be free—in fine, we believe that Texas will resume its proper position when it ceases to bring ridicule upon the name of "Republic" by claiming it, and again become an integral portion of the States of Mexico."

EFFECTS OF SLAVERY ON THE GENIUS OF INVENTION.—The whole number of new patents issued during the year 1842, was 489. Of these, 422 were taken out by citizens of free States, and 67 only, by those of slave States! Citizens of Maryland, (chiefly of Baltimore) which approximates a region of light, took *one third* of the whole number granted to the slave States. But one was taken in Louisiana, and that was for an invention to keep off "insects,"—probably musquitoes. Kentucky took one for "measuring garments."

New-York took 140, for almost every useful purpose to which free labor can devote its elastic energies. Massachusetts took 70, Pennsylvania 65, Ohio 45, Connecticut 25.—*Liberty Standard*.

A CHATTEL AND A MAN.—The editor of the Portland American, has been to Washington lately, and given the public a few sketches of what he saw there. We extract the following:

Slavery probably, as a whole, exists in its mildest form in this district; and we were assured by some of the oldest residents, themselves slave owners, that the citizens are ready and willing to have it abolished. Public sentiment there has become so tolerant that one may talk with perfect freedom, and utter the boldest northern opinions, without being in the slightest degree molested. It is generally admitted, we believe, that slave labor is not so valuable as free labor. Upon this point we offer the following fact:

A fine looking and intelligent colored man, about forty years of age—a waiter at Gadsby's—was asked by us if he was a slave. He replied with glistening eyes—"No, but I once was."

We then told him, if it was not against the rules of the house, we should like to know something of his history. His story, in few words, was this:

"I was born here a *family slave*. Until I saw a chance to be free, my study was to do as little work as I could without being flogged."

"But why so?" we asked.

"Because when a man works for nothing, he don't work very heartily. I knew if I labored all day long I was no better off than if I did'nt work any. I had no inducement, and no hope. But by and by mistress said if I could earn three hundred and eighty dollars, to buy my freedom with, she would then give me my papers. I astonished every body who knew me. Every day I did the work of three slaves. People said, 'what's got into lazy Jem?' Ah, sir, they did'nt know I was digging, and ploughing, and sweating for liberty. The black man likes freedom as well as the white man. Well, it was'nt long before I called upon mistress with the money, and received my papers. I felt like a king, sir, as I marched out of her parlor a FREE MAN. I ran about the streets, and shook hands with all my colored friends, and shouted 'I'M FREE! I'M FREE!' I looked at myself in the glass a dozen times that day to see how a freeman appeared; and will you believe me, sir, I hardly knew myself. I feared I was growing proud—my eyes shone so, and I stood so straight. That crook in my back, and that sneaking look in my face, were all gone. Well, sir, since then I have got a wife and five children. I have some money at interest, and I paid nine hundred dollars down for the house my family live in."

This was the substance of the story, which was told eloquently, and with pathos.

Elias Smith, in his "Bible Argument," speaks of an old D. D. who had formerly been president of a college in his native State, Virginia, who was the first person he ever heard of, that made the important discovery that slavery was *not* wrong, because it was sanctioned by the scriptures. He adds,

"This Rev. doctor made another discovery which did him little more credit than this: That it was a sin for a slave to pray to the Almighty on the Sabbath day, if the master was administering needful chastisement. This discovery was made in this wise. He was a slaveholder, and a severe one, too, and often with his own hand he applied the cowhide to the naked backs of his slaves. On one occasion, a woman that served in the house, committed, on Sabbath morning, an offense of too great magnitude to go unpunished until Monday morning. In towns and cities in the South, slaves are whipped for the most part in cellars, to prevent their cries from being heard so far as they would be in other situations. This is not the case on the plantations. The dwellers in towns are not willing to let the neighborhood in which they live, know how often they whip their slaves. The Dr. lived in a town, and on this occasion took his woman into the cellar, and as is usual in such cases, stripped her from her waist up, and then applied the lash. The woman writhed and winced under each stroke, and cried, "*Oh Lord!* OH LORD!! OH LORD!!! The Dr. stopped, and his hands fell to his side as though struck with palsy; he gazed on the woman with astonishment, and thus addressed her, (the congregation must pardon me for repeating his words) 'hush, you b—h, will you take the name of the Lord in vain on the Sabbath day?' And when he had stopped the woman from the gross profanity of crying to God in her distresses on the Sabbath day, he finished whipping her, and then went and essayed to preach that gospel to his congregation, which proclaims liberty to the captive, and the opening of the prison doors to them who are bound. This was the man who made the important discovery that slavery was not sinful; and surely he was just the man for such a work. But he is now where the servant is free from his master; he has gone to his reward.

TREASURER'S RECEIPTS

For the week ending 6th mo. (June) 24th, 1843.

Received for the Standard—The following persons have each paid $2: L. A. Spalding, Lockport, N. Y.; A. B. French, Victor, N. Y.; S. G. Andrews, Bradford, N. H.; N. M. Baird, Washington, Pa.; John Blackledge, Somerton, Ohio; Francis Jackson, Boston; Samuel P. Johnson, Lynn, Mass.; Richard Clapp, Dorchester; J. Trevor, Hamilton, N. Y.; Seth Sprague, Duxbury; Birthday Cone, Frederickstown, Ohio; Thomas Janney, Newtown, Bucks county, Pa.

Helen G. Higbee, Oppenheim, N. Y. $1; Amos Stickney, Vassalboro, $1; S. B. Kindall, Boston, $4; Charlotte Hersey, Abington, Mass. $4; Moses Swain, Southboro, Mass. $10; A. S. Breckett, Bradford, N. H. $1; H. W. Hale, Addison, Vt. $3; Eli Johnson, Winchester, Ct. $1 50; Moses Tomlinson, Highland, Ohio, $2 50; J. H. Slouecher, Savannah, Ohio, $1; Jonathan Palmer, Falsington, Bucks county, Pa. $3; J. G. Williams, Deerfield, Mass. $1.

Donations.—A friend, Berlin, Mass. $10.

ISAAC T. HOPPER, *Treasurer*.

Married,

On the evening of the 14th instant, JOHN LOINES to MARY, daughter of Reuben Bunker, all of this city.

Obituary.

Died on the 13th instant, at Philadelphia, THOMAS BRANAGAN, in his 69th year. He was a native of Dublin, and true to the chauacter of his warm-hearted country, his heart and hand were open to every claim of humanity, and he was bold in the defense of liberty. He wrote, compiled, and circulated above twenty books, besides pamphlets, &c. Many of these were connected with the anti-slavery cause, in which he was an old soldier. In early life he was himself engaged in the slave trade, and was afterward an overseer in the West Indies; but when religion took possession of his soul, he was filled with remorse for having been engaged in these wicked occupations, and ever after tried to practise the gospel in its purity. He evinced his contrition by the publication of the "Penitential Tyrant," at the beginning of the present century. He could tell from experience, what Benjamin Lundy, and others who followed him, learned second hand. His "Guardian Genius of the Federal Union" contains much valuable material, and is perhaps better suited to the present time than any other of his anti-slavery productions. He likewise compiled "The Beauties of Philanthropy," consisting of selections, from his own productions, and from various distinguished writers. His style was desultory, but forcible and effective.

He was far too liberal to lay up treasures on earth, and too high-principled to court popularity by flattery or concession; therefore the later years of his life were borne through extreme penury, the infirmities of age, an enfeebled constitution, and a broken spirit. The sale of the stereotype plates of the two last mentioned works, or a cheap edition of them, might aid his destitute family; destitute through the over-generous character of their parent.—*Communicated*.

Died, of consumption, on the 12th instant, at the residence of her brother, Thomas Wright, near Westfield, Burlington, Co. N. J. MERIBAH WRIGHT, in the 28th year of her age; in the full triumph of the Christian's hope. Having been several years engaged as teacher, she felt, and often expressed, almost to her latest breath, a deep concern for the promotion of the right education of youth; craving that the great principles of truth may be early instilled into the tender mind; that integrity and uprightness may more abundantly abound; feeling in her own soul, that universal Love, which breathes peace on earth and good will to *all* mankind.—*Communicated*.

GENERAL INTELLIGENCE.

Foreign Items.

IRISH REPEAL.

The steamship Columbia arrived at Boston on Sunday, the 18th instant, with Liverpool dates to the 4th instant, her day of sailing. The only news of decided interest is that concerning the progress of repeal in Ireland.—The condition of the country is daily becoming more critical. O'Connell has visited Cork and other parts of Ireland, addressing hundreds of thousands at each meeting, and being everywhere received with the utmost enthusiasm.

Sir Edward Sugden, the lord chancellor of Ireland, with the entire concurrence of the ministry, displaced from the magistracy several gentlemen, because they had either attended at, or presided over repeal meetings.—The first personage thus dismissed was Lord Ffrench, and among the list Mr. O'Connell himself. A fiery and angry discussion in the house of lords, did but elicit from the lord chancellor, that his learned colleague was justified in the expulsion he had risked. Several others had voluntary resigned their offices in consequence of these measures. O'Connell, in his reply to the letter of the lord chancellor's private secretary, (who was his son,) declares that, "as the restoration of the Irish parliament is an event, in my judgment, not remote, I will avail myself of the opportunity afforded by a seat in the Irish house of commons, to move for the impeachment of the present lord chancellor, for presuming to interfere with the subjects dearest and most precious right—the right of petitioning parliament.

Mr. O'Connell made a long speech at the repeal association at Dublin, in which he denied that he had ever said he would rest contented with the Catholic emancipation, and avowed that he would never cease his efforts till the union act was repealed, and an Irish parliament re-established. With reference to Sir Robert's Peel's declaration of her majesty's intention to suppress the repeal movements by force, if necessary, Mr. O'Connell used the following language:

"It was said that Sir Robert Peel most irregularly and most indecently had dragged into a parliamentary discussion the name of the queen, who, he declared, had expressed her determination to resist the repeal. Sir Robert Peel, ever crafty and designing, had made this declaration, not in a formal message from the sovereign to the house, for which he well knew that, as a minister, he would have been accountable; but he had the skulking audacity to hide behind the draperies of the throne, and from that he uttered as a sentiment of her majesty, which his royal mistress never uttered, and never would utter (hear, hear.) But Sir Robert Peel had been coerced to admit that the queen never made any such declaration—yet the chancellor, although he was well aware of this recantation, reiterated Peel's declaration in his letter to Lord Ffrench. He (Mr. O'Connell) would not use a harsh word—he would not characterize Peel's assertion in a word of one syllable—but he would say that it was a 'falsity,' and Peel knew it to be such (hear, hear.) But as he (Mr. O'Connell) was upon this subject, he solicited the earnest attention of every one who was present in that assembly, to the announcement he was now about to make (loud cries of hear, hear.) He was going to inform them of a fact, to the certainty of which he pledged himself most solemnly and most emphatically (hear, hear.) He had derived his information from a source which was alike incapable of deceiving or being deceived, and the fact he had learned from such incontestible authority was this, *that the queen, the next time she saw Peel upon official business after his extraordinary declaration*, REPROACHED *him for having made use of her name*, in a manner, too, so unconstitutional, and not upon his own responsibility, as a minister; for although Peel might now come forward and say he was responsible, he had not made the declaration in a responsible form, and he had incurred the displeasure of the queen, who never made any such declaration as he attributed to her (hear, hear, and loud cheers.) Let every man leave that room with the perfect certainty that this occurred (hear, hear.) Oh, long life to the queen!—May heaven bless her!—three cheers for her (tremendous cheering.) He was glad to see that they received this important intelligence in such a spirit; he assured them that they might rely upon its authenticity.—He could not be deceived himself, nor was he deceiving them; and he again emphatically assured them that the queen made no such declaration as Peel had put into her mouth; on the contrary, she regarded Peel's conduct, in making such use of her name, with high displeasure, and when next he went to the palace she did not request him to stay for dinner, as was usually the custom when the minister waited on the sovereign upon official business (hear and cheers.) Who was the loyal man now?"

The Freeman's Journal thus sums up the incidents which indicate the triumphant progress of repeal:

"The triumphant progress of repeal during the past week has exceeded even the anticipations of the most sanguine friends of nationality.

"Peel called for further coercion, and Lord Chancellor Sugden dismissed repeal magistrates. The first response to these indications on the part of the government, was the meeting at Longford. A quarter of a million of temperate, prudent, determined men met at Longford, in defiance of the unconstitutional threat, and with one voice solemnly pledged themselves to obtain legislative independence. The Mail called for the suppression of public opinion, and attempted to bully the government into a prosecution of the repeal leader. The answer to this audacious attempt was the junction of fifteen barristers, headed by the son of the great and good O'Loughlen—Sir Charles O'Loughlen, Bart.—all of whom declared their determination to support the constitutional rights of the Irish people. Harry Brougham and the Standard proclaim that civil war must be enacted for the suppression of repeal. Tipperary—chivalrous but calumniated Tipperary—sent in eight hundred leaders, and eighteen thousand associates, pledged to preserve the peace of Ireland. The iron duke has ordered troops and bayonets for Ireland. Steamships have been prepared, marine artillery embarked, and forts manned, for the subjugation of the national spirit. The English funds have fallen four per cent., and two thousand two hundred pounds were voluntarily poured into the Irish exchequer."

Charles Willmer's News Letter quotes a rumor that many of the regiments located in Ireland are in favor of repeal. The regiment of which Lord Charles Wellesley, the duke's son, is lieutenant-colonel, are said to be pledged to support repeal.

In the debate on the second reading of the arms bill, Elliot, the secretary for Ireland, who moved it, thus explained its provisions:

"The only deviation in the present measure from the bill proposed by the late government, was to substitute for the affidavit now required, a recommendation by two respectable persons that the applicant was a fit person to possess arms, and to place the Roman Catholic in this respect on the same footing as the Protestant; to have the arms of all persons, rich or poor, branded and registered, and their owners licensed; to allow to the court a discretion, not possessed at present, as to transporting or imprisoning persons in whose possession were found unlawful fire-arms, or pikes, daggers, or other destructive implements, evidently intended for unlawful purposes; to allow one justice of the peace power to grant a search-warrant, in which the name of the officer to whom it was intrusted was to be inserted, and to prevent the sale of gunpowder to persons not licensed to possess arms."

The debate which ensued was spirited, and Sir Robert Peel promised at a proper time to show that his administration of Ireland had been conducted in a spirit of conciliation and impartiality. The arms act, he said, had no reference to the troubles in Ireland; it was introduced for a different purpose, and was intended for different circumstances. The bill, he added, was brought forward in no hostile spirit to Ireland, but merely from a desire to afford protection to the peaceable portion of the population of that country; and under such circumstances, he trusted, the house would accord their support to the measure.

The house then divided, and the second reading was carried, 270 to 105.

Mr. O'Connell visited Charleville on the 18th of May. Troops had been stationed in the town to preserve the peace. His journey was a triumphal progress. At Bruff he was joined by hundreds of the peasantry on horseback, with a teetotal band playing, "See, the conquering hero comes."

"From Bruff to Kilmallock," says the Limerick Reporter, "the whole country round poured forth its tens and hundreds of thousands of men, women, and children, whom the terrors of a coercion bill could not restrain from joining in the magnificent demonstration in favor of repeal. From Kilmallock to Charleville the scene along the road was of the most animating description. As far as the eye could reach, a vast mass of human beings presented itself to the view, carrying laurels and boughs of trees in their hands, so as to present the appearance of a moving forest, so dense was the crowd which filled the road."

The numbers grew as he proceeded; from Bruff to Charleville his carriage went at a walking pace, in consequence of the crowd. He entered Charleville with a train of 200,000. The housetops were crowded; ladies waved handkerchiefs from the windows. Mr. O'Connell made a long speech from the dickey of his carriage. He told the people that he came to ask them to petition for the repeal of the union. Within the fortnight he had addressed a million of people; within a week he would address another million. With some compliments to the military, he proposed three cheers for them. He ridiculed the threats of Wellington and Peel, abused Lord Brougham, and exhorted the people to keep within the law. He would have the whole island with him before many months were over; and then who would tell him that a British statesman would refuse their just demands? France knew that England was weak as long as Ireland was justly discontented—America knew it—Russia learned, and all Europe was aware of it; and heaven forbid that she should be secure while Ireland was in chains.

After the meeting there was a dinner, at which the Rev. Dr. Croke presided, and 350 gentlemen sat down to dinner. Letters were read from the Roman Catholic archbishop of Tuam and the bishop of Cork, cordially declaring their sympathy.

Mr. O'Connell had another immense demonstration at Cork on Sunday. The Cork Examiner gives fifteen columns to a report of the proceedings—estimates the assemblage at the incredible number of 500,000—and says that a procession was three hours and five minutes in passing Mr. O'Connell's carriage.

Public Prayers for O'Connell.—We understand that some, if not the majority, of the bishops of Ireland are about addressing pastoral letters to their clergy, directing the insertion of the name of Mr. O'Connell in the public prayers after the name of her majesty, before the holy sacrifice of the mass.—*Athlone Sentinel*.

Military Positions in Ireland.—The batteries in Tarbert have, unexpectedly, been reinforced by four additional pieces of artillery, and an additional force of one officer and fifteen men is daily expected. Letters were received inquiring how many men all the forts would contain; all the guns are to be mounted without delay. A man-of-war steamer went up the Shannon on Friday week with two thousand stand of arms for Limerick.—Four other steamers were despatched from the Tower for Ireland with arms. We understand that two men-of-war steamers will be stationed in the Shannon—one at Tarbert, and the other at Grass Island.—*Kerry Evening Post*.

Increase of the Army.—The London Standard of the 2d, has the following paragraph:

"On Tuesday last the government entered into a contract with Messrs. Learmouth, the principal army accoutrement makers, for 10,000 sets of accoutrements to be supplied forthwith. This order confirms the general impression that the army is about to be considerably increased."

General Items.

Death.—The Hon. Hugh S. Legare, Attorney General of the United States, and Secretary of State, *ad interim*, died in Boston, on the 20th of June. He had been unwell from the time of his arrival—so unwell that he could not take part in the celebration of the 17th. His complaint was an obstruction of the bowels, the result of billious derangement.

Mr. Legare descended from one of the old French Huguenot families in South Carolina, who have been residents of that State since the Revocation of the Edict of Nantz. He never married, but devoted himself with singleness and ardor to the study of the law and to literature, and attained decided eminence in each. He has long stood at the head of the Charleston bar, and his contributions to the brilliant but short-lived "Southern Review," are among the ablest of its contents. He was much beloved in private life, for amiability of temper, and courtesy of manner. His death led to an entire change in the plans of President Tyler. He relinquished the design of extending his tour, and returned immediately to Washington.

Another Death.—The Hon. Barker Burnell, member of Congress, from Nantucket, died lately, of lung complaint, in the prime of life and usefulness. The unbending integrity of his character, his sincerity, and unostentatious benevolence, made him extremely popular among the people.

Fatal Accident.—A man named Van Wie, on Thursday afternoon, whilst in a state of intoxication, fell asleep under the Mohawk and Hudson railway bridge, near the poor house, having both his legs across the track. The afternoon train from the west passed completely over him, severing his legs from his body. He died almost immediately. As he was lying in the shadow of the bridge, he was not seen by the engineer until it was too late.—*Albany Daily Advertiser*.

Outrage at Norristown.—The Rev. Samuel Aaron, pastor of the Baptist Church, at Norristown was assailed at that place on Monday afternoon, by two men armed with a cowskin, dirk, and loaded pistol. They gave him about forty lashes, threatening to kill him if he made any resistance. The pretended provocation was in a temperance address delivered by Mr. Aaron. One of his assailants keeps a groggery, and the other is engaged in the manufacture of liquor. Both were arrested and bound over in $5000 to answer the charge.—*Philadelphia Mercury*.

Mr. Aaron is a Baptist clergyman, of great meekness and gentleness of character. He has been even more conspicuous in the anti-slavery than in the temperance reform.

Irish Repeal.—The friends of this movement in this country often manifest more zeal than knowledge. At one of the late meetings in New-York, the following is said to have been read:

"In the event of Sir Robert Peel's fulfilling his threat of sending troops into Ireland, to put down the repeal movement at the point of the bayonet, on demand I promise to pay the sum of one thousand dollars to aid in organizing an army of twenty thousand men to invade the Canadas. "JOHN MULLEN.

"New-York, June 6th, 1843."

This sentiment was received with vociferous applause. Were any present who mobbed George Thompson for simply saying that American slavery was a great wickedness?

President Houston.—The Massachusetts Spy, speaking of the violent attacks, in the New Orleans papers, on the character of this notorious individual, says:

If it be true that Houston is in favor of abolishing slavery in Texas, we can readily understand these assaults upon his character. We fear, however, it is not so. It is the opinion of some that the accounts of an abolition party in Texas, are fictions of the slaveholders to quiet opposition to the admission of Texas into the Union.

The Brazos Farmer denies positively that President Houston holds, or has held, any correspondence with Santa Anna since the latter was his prisoner in Texas.

American Cottons.—The following paragraph, from the New-York Herald, has excited considerable surprise even among well informed persons. We understand, however, from good authority, that it is strictly true. It presents a very encouraging picture of the position of our manufactures.—*Boston Daily Advertiser*.

"The great cotton manufactories of Lowell, and other parts of New England, have sold out their heavy stocks, slack and clean, and are now working on contracts. A gentleman who was in Boston on Tuesday, was unable to buy a bale of sheeting, of the make of either of the several factories, whose goods heretofore been lying piled up. The goods have recently paid well, wherever they have been shipped, exciting a demand which has sweet the market. A comparison of the cash price, of the lower grades of cotton cloths, at Boston, and Manchester, proves that prices are now from ten to twenty per cent. cheaper on this side, than on the other; so that the Bostonians have actually made shipments to Liverpool, with orders to pay the duty, which is but ten per cent. and forward the goods to Manchester for sale."

NOTICES.

PHILADELPHIA COUNTY A. S. SOCIETY.

The regular quarterly meeting of this society will be held in the building corner of 6th and Haines streets, next Friday evening, the 30th instant. All the abolitionists of Philadelphia are requested to attend. Interesting speeches and discussions are expected.

EDWARD LEWIS, Sec'y.

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons

Poetry.

For the National Anti-Slavery Standard.

A SONG FOR THE FOURTH OF JULY.

DEDICATED TO JOHN A. COLLINS.

The Fourth! the Fourth! the glorious Fourth
Has come! Ring, ring the bells!
And listen to the tale the North,
The East, the Westward tells;
But list not to the sunny *South*—
Her bells are muffled—closed her mouth.

Two millions lie upon her breast,
In chains, and shackles bound;
And gags, and scourges form the crest
With which *her* brow is crowned:
She dare not waken Freedom's bell,
Nor hear the tale each tone would tell.

Oh, what to her is Justice—right—
The brotherhood of Man—
When foul Oppression drives to flight
Her sable sons? the ban
That dooms her children, chattels, things.
Is the lone bell that Slavery rings.

EMMELINE.

INDIANA TO MASSACHUSETTS.

The eloquent and stirring poem of Whittier, "Massachusetts to Virginia," read at the Latimer convention at Lowich, and published in the Transcript, has been extensively copied, and has awakened the poetry of freedom all over the free States. We have had responses from New Hampshire and Vermont, and we give below the response from Indiana. When shall we have such poetry from the southern land of chains?—*Essex Transcript.*

Hail! noble Massachusetts! land of the Pilgrim rock!
Who, in Oppression's darkest hour, first met the battle's shock;
Thy young but mighty sister would greet thee with her cheer,
And echo back thy "Banner Cry," with rock-bound New Hampshire.

Yes, honored elder sister! up from thy mountains grey,
O'er Freedom's unhewn altars, hath risen a brighter day,
And o'er the gorgeous sunlit West a purer light appears,
That ere before lit up the gloom of SLAVERY'S VALE OF TEARS.

Time-honored Massachusetts! couldst thou but know the thrill,
That bounds along our valleys wide, o'er river, plain, and hill,
How heart responds to patriot heart, and eye to kindling eye,
Whilst from our fields and cabin-homes ring back that Banner Cry!

Well may'st thou glory in the words thy prophet son has spoken;
Millions of tongues shall shout them forth till every chain is broken;
And e'en the bending, bleeding slave, beneath the driver's crack,
Shall throw his broken fetters down, and shout their thunder back!

Already from the untrodden wilds, beyond the rocky zone,
Where sleeps the broad Pacific, and Nature dwells alone,
A voice comes on the viewless winds—Tyrant! it speaks to thee!
"*Jehovah wills it; o'er the earth, all men shall yet be free.*"

Though tyrant hand shall join with tyrant hand, to guard the slaver's den,
Oppression cannot war with God; no sooner now than when
Along the Nile's old troubled banks, upon the midnight gale,
Arose the Hebrew mother's prayer, the Egyptian mother's wail.

Shades of the mighty dead! Martyrs of Lexington!
Could ye but know the rights your blood and labor won,
A voice of stern rebuke would come from out your graves:
"We would not thus have died to make a land of slaves."

Cradle of Liberty! Land of the Pilgrim rock!
If thou must be, as thou hast been, the first to meet the shock
Of tyranny again,—we say, in God's great name, go on!
And here we swear, at Freedom's shrine, thou shalt not be alone.

Yes! let the fearful conflict come! we ask no better blade,
We want no other weapon than what the truth has made;
To Liberty's great charter, we point the slaver's eye,
And swear, that by its truths we'll live, and for them we will die.

MILAN, Ia. April 13th, 1843.

From the Knickerbocker.

PARLEZ VOUS FRANCAIS?

Some years ago, a clever countryman, returned from abroad, thus mourned his ignorance of the French language, that "universal tongue":

Never go to France,
Unless you know the lingo;
If you do, like me,
You'll repent, by Jingo!
Staring like a fool,
And silent as a mummy,
There I stood alone,
A nation with a dummy!

"Chaises" stand for chairs;
They christen letters "Billies";
They call their mothers "mares,"
And all their daughters "fillies"!
Strange it was to hear;
I'll tell you what's a good'un;
They call their leather "queer,"
And all their shoes are wooden.

Signs I had to make
For every little notion;
Limbs all going, like
A telegraph in motion;
For wine I reel'd about,
To show my meaning fully,
And made a pair of horns,
To ask for "beef and bully."

If I wanted bread,
My jaws I set a-going;
And asked for new-laid eggs,
By clapping hands, and crowing!
If I wished a ride,
I'll tell you how I got it;
On my stick, astride,
I made believe to trot it!

ANNE.

BY W. H. BURLEIGH.

Dear Anne! it were a common wish, though vain,
That all thy days might glide in sunshine by,
And life no shadow know of misery:
'Tis well the cup humanity must drain
Is dashed with bitter, though the lip would fain
Turn from the draught—for they are strong alone
To LIVE and ACT, whose spirits oft have known
The stern and wholesome discipline of Pain!
Therefore I say not, "may no grief be thine,"
But, "whether joy or sorrow mark thy way,
Oh, be thy strength sufficient to thy day,
And cloudless sunlight gild that day's decline—
So shalt thou know, Life's load at last laid down,
Who meekest bears the cross is worthiest of the crown!"

Miscellany.

From the New-York Herald.

MOST EXTRAORDINARY ESCAPE FROM THE GUADALOUPE EARTHQUAKE.

We notice the arrival, at the Astor house, of Professor Risley, and his little son of six years old, who made one of the most astonishing escapes in the Guadaloupe earthquake, that was ever recorded in verse or prose. Mr. Risley has a most remarkable and original genius for classic gymnastics, and his little son is a perfect prodigy. We shall now give some remarkable particulars of that great earthquake, as nearly as possible in his own words.

I and my little boy had been at Point Petre, Guadaloupe, four days previous to the earthquake, which occurred on the morning of Wednesday, the eighth of February. I was there on a short professional engagement. I was taking my lodgings at the American coffee house, and my meals at the French coffee house, in different places, according to the custom of the country. Wednesday morning, the eighth, was one of the most beautiful that could be imagined—the sun shone out in all its splendor, a soft and pleasant breeze came in from the sea—and everything seemed in a state of natural peace and quiet.

There was estimated to be about seventy-five persons in the French coffee house, where I was taking my meals. We had all sat down to breakfast on that morning as usual, and were quietly taking our morning meal, chatting and talking freely upon the thousand trivial subjects that come up on such occasions; indeed, we had all nearly finished breakfast. For myself I had finished, and was sitting, partly sideways at the table, as one would naturally sit after eating—conversing with the gentleman who sat opposite to me. I had the towel ring in my hand turning it about and carelessly playing with it.

The first thing which attracted my attention, was a sudden jar, accompanied by a rumbling sound like distant thunder. I had some two weeks before this been at Port Royal, in the island of Martinique, and seen the effects of a similar visitation, and I instantly knew what it meant. So sudden was the shock, that within two seconds from the instant I first felt the jar, I looked up and saw the whole building, commencing at the farther end, falling upon the people—the joists opened, and all began to come down with an awful crash. I instantly uttered the word "jump!"—the man who sat opposite to me turned his head, and looked up sideways, but never rose from his seat—and at precisely the same moment, and without stopping to turn myself about, I started from my seat, and actually jumped, sideways, out of the window, through glass, sash, and all, landing some ten or twelve feet in the yard below. I think it could not have been over three to five seconds from the instant I first felt the jar, to the instant my feet struck the pavement.

My impression on touching the ground was its indescribably rapid motion—I can compare it to nothing, unless it might be that of a sieve of a threshing mill, in its most rapid motion. I should judge, from the distance I was thrown, first one way, and then the other, that the lateral motion of the earth must have been from eleven to fourteen feet. I succeeded, notwithstanding, in retaining my feet for some eight or ten seconds, till I got away from the building to the distance of thirty or forty yards into an open lot of ground.

While I was walking this distance of thirty or forty yards, I saw the buildings of the whole city tumbling into one mass of ruins—and also the earth opening in the lower part of the town, and spouting up immense volumes of water, to the height of an hundred and fifty feet. The multitude of thoughts which passed through my mind during these few seconds is utterly inconceivable and incredible.

If there could have been any first thoughts amid such an instantaneous flood—my first thought was of my boy. In relation to him, he was not with me on that morning. At about half-past eight o'clock, Mr. Montague, a friend of mine, had by previous arrangement, called for him, and taken him away to breakfast with some friend of his—where or who it was, I know not, and neither does the boy know. But knowing the reputation of Mr. Montague, I, of course, felt that Master John was safe, and gave myself no uneasiness about him.

Master John tells his story thus: Mr. Montague took me to the distance of some six or eight blocks from the coffee house, where I left my father, to the house of some friend of Mr. Montague's, whose name I do not know. There was a store kept under the house, and I was taken up to the second floor. There was one young lady who was playing upon the piano, and several others were also present, who had been invited that morning. The whole party were waltzing—I was also waltzing with one of the young ladies. Breakfast was nearly ready, and we were just going to sit down to it. A minute or two before this, a little boy, belonging to the lady of the house, went up stairs with his grandmother, where we had before this been playing with a little wagon.

The first thing which called my attention from the waltz, was hearing a noise, a sort of rumbling which I took to be the little boy up stairs, drawing his wagon over the floor, which had no carpet on it. At the same moment, I saw a very large looking-glass which hung up against the wall in the room where I was, fall upon the floor—it was broken all to pieces—the sofa was upset, and the table, too—and everything in the room was all shaken, and upset together. All the family, young ladies and all, fell upon their knees, or were thrown flat upon the floor. I instantly made for the stairs. And as I was going to the stairs, I caught sight of a large church through the window—part of it falling one way, and part the other—the steeple was the first thing which fell. *I thought of my father*—but don't remember anything more till I found myself in my father's arms. I had no senses at all after that—I don't know how I got down stairs at all—nor do I know where I went after I got out of doors—nor how long it was before I was in the arms of my father. I had no hat on—the buttons were torn from my clothes, and my clothes, too, were badly torn. I was not otherwise hurt.

Mr. Risley says:—When I recovered my consciousness, I found the towel-ring crushed in my hand, *and my boy in my arms*—how he came there I know not, nor does he know, nor are we ever likely to know what brought us together—for at that time there was no living being in sight. We seemed to have been saved purely by a miraculous preservation of the Almighty. As to my own clothes, my coat was literally torn off of me; my watch was mashed in my pocket, both sides of it being broken in—my vest open and torn, and my pantaloons badly injured. I was obliged to borrow clothes to get out of the place. My hair was completely filled with lime, and I was altogether covered with dust and dirt. I received, however, no visible wound, but for two weeks was very sore, and hardly able to use my limbs. By the time I had escaped to the distance of the thirty or forty yards which I spoke of, the violence of the first shock had seemed to abate a very little, but was almost instantaneously renewed again, with far greater violence than before; and then it was that I lost all consciousness, until I found my boy in my arms. When I thus partially recovered my senses, I first began to feel the arms and limbs of my child, to see if any of them were broken, and finding that we were both of us safe and sound, I got up and began to look about me. I was still so entirely bewildered, that I scarcely knew what had happened, or whether it were not all a dream. I then began to look about me, and saw various individuals, men, women, and children, of all classes, and all ages, wandering about half frantic, like myself. Some were in search of a son or a daughter—others of a father or a mother—some of brothers and sisters—others of friends and relatives—all weeping, or in the utmost conceivable agony—pitching and falling about among the ruins and dead bodies. They would go from one dead body to another, overhauling them to see if they could find the person sought for—and if not successful, pass on to another.

At this time, the whole city was in one vast pile of ruins, the awful appearance of which it is utterly impossible to give even the faintest idea. Even the place, and direction of the streets were in many cases obliterated, and could not be found.

Subterranean fire now began to burst forth in different parts of the city, consuming everything combustible, and also destroying a great number of persons, who might otherwise have been saved.

At this time, also, the earth opened along the line of the wharves, as I afterwards learnt from other persons, throwing out volumes of water, and then gradually closing again—and supposed to have swallowed up a great number of individuals.

Everybody immediately went to work, negroes, sailors, and all, to dig out the dead and dying, from the ruins, wheerver they heard cries of distress. In one instance we succeeded in very nearly extricating a man from the ruins, having gotten him all out except his legs and the lower part of his body, when the fire broke out, and burnt him to death before our eyes. At the same time, and place, we could distinctly hear the cries of eight or ten others, who had been overwhelmed in the same ruins, and who were all consumed in the subterranean fire. I call it a subterranean fire, because it broke out all over the city, and it is well known that few of the houses in that country, were likely to have any fire in them at that time.

From the place where I first recovered my consciousness, I suppose I could have thrown a stone over at least 800 of the dead and dying. As to the whole number of persons who ultimately perished by that earthquake, I should judge there must have been ten or fifteen thousand. The population of the town was said to be 22,000, and I could never see over two or three thousand persons of the whole population, who were out and about, looking for their friends.

On the morning of Friday, the 10th, I was forwarded by the mayor of Point Petre, who was fortunately saved in a man-of-war, to St. Pierre, of Martinique, where I was kindly received by P. A. De. Crancy, the American consul of that town. He had, the day before I arrived, fitted out a vessel loaded with provisions and other necessaries at his own expense, and despatched it to the relief of the sufferers at Point Petre.

I lost $4000 in gold, and in all $6000, as the American coffee house, where I took my lodgings, and where was all my personal property, was totally destroyed. One of my trunks was found seventy-five yards from the hotel, mashed entirely to pieces, and the contents destroyed, excepting my portfolio.

The above intensely interesting and touching narrative, we have taken down from Professor Risley's own lips, and also from the lips of his little boy, Master John, both of whom have called at our office. The particulars may be relied on with confidence.

From Chambers's Magazine.

THE LAUNDRESS OF PARIS.

A TRUE TALE.

Accessible as Paris has been for years past to our countrymen, and freely as they have availed themselves of the facilities for visiting it, some of our readers may not be aware of the minuter features of Parisian humble life; among others, of the difference of our own plan for the purification of linen, and that pursued by our continental neighbors. In the first place, (the joint consequence, probably, of a fine climate and the scarcity of fuel,) the operation, instead of being carried on, as with us, under cover, with the aid of hot water, takes place in the open air, and generally in boats or rafts moored to a river side, where the running stream is made to perform the offices of soap, and the rubbing practised by our laundresses is replaced by beating with a wooden mallet; a process not very conducive, in the opinion of our travellers, to the durability of the articles.

Few of our countrymen, who have visited Paris, can have failed to observe, as one of its most singular objects, the amphibious communities of washer-women, plying, from morning till night, their laborious vocation, perpetually ascending and descending under heavy loads of wet linen, the steep stairs leading to their floating laundry; enduring in winter the severities of the weather; inhaling in summer the unwholesome exhalations of the river, and exposed at all seasons to a perpetual damp, which saturates their garments, and prematurely stiffens their limbs; yet preserving throughout a national cheerfulness, finding vent in many a song; sharing with each other, in a spirit of cordial fellowship, the goods and ills of life; in short, forming in the midst of Paris, a peculiar colony, whose habits, morals, and above all, strong spirit of community, require only to be known to inspire good will, nay, even to command respect.

Earning at an average little more than two francs per day, out of which they are expected to provide their own mallet, and the large leathern apron which their dripping vocation renders necessary, they nevertheless agree to a deduction of five sous each, from their daily wages, towards a fund for unforeseen calamities; and above all, to prevent any of their number, who may be laid aside by illness, from being reduced to seek other relief. The greater part of them are married women, with families.

It is also their custom to elect every year, at the season Mid Lent, a head, whom they style their queen, to preside over their little festivities, and decide disputed points among the community; the slightest misconduct, or want of the strictest integrity in any of whose members, is sufficient reason for her expulsion. This fundamental law of the aquatic corporation is the more necessary, and strictly enforced, that the linen intrusted to each (often of great value) being, as it were, in keeping of all, the least individual dishonesty would bring suspicion on the whole sisterhood.

Few things can be more curious and interesting to the observer of popular manners than the moral aspect of, perhaps, a hundred women, carrying on elbow, their wholesale vocation, without a theft, or even a blunder, being ever so much as heard of among them; their immense bark, sometimes equal in length to the hull of a man-of-war, becoming thus a huge depot, rendered secure by mutual confidence, and guaranteed by the strictest honor.

One of these vast machines moored at the foot of the *Quay de la Cité*, alongside of the beautiful *Pont de la Greve*, was frequented by numbers of women from that populous quarter, who were so famous for whitening without destroying linen, that their washing boat was styled the "normal school" for Paris laundresses. One of the best workwomen was a girl of twenty-three, named Blanche Raymond; endowed with a fine, open, smiling countenance, great strength of body, and uncommon cleverness of hand. She had lost her mother sometime before, and being now the only stay of her old blind father, a superanuated laborer on the quay, she had to work for their joint support; though the old man, by earning a few pence daily, by weaving nets, was saved the feeling of being altogether a burden on his child.

Blanche, after preparing her father's breakfast, at his lodgings, just opposite to the stairs leading to her boat, went down to it at seven every morning, came home at noon, to give the poor blind man his dinner, and then back to work for the remainder of the day. Returning at its close to her humble hearth, where cleanliness and comfort reigned, she would take out her old father for an hour's walk on the quay, and keep him merry by recounting all the gossip of the boat; not forgetting the attempts at flirtation carried on with herself by certain workmen in a merino manufactory, (whose dressing machine immediately joined the laundresses' bark,) who never failed, in going to and fro twenty times a day, to fling passing compliments at the *belle blanchisseuse* (pretty laundress.) The cheerful old man would re-echo the light-hearted laugh with which those tales were told; but following them with the soberer counsels of experience over the closing meal of the day, then fall gently asleep amid the cares and caresses of the most dutiful of daughters.

Three years had rolled away since her mother's death, and Blanche, happily engrossed between her occupation abroad, and her filial duties at home, had found no leisure to listen to the tales of love. There was, however, among the young merino dressers, a tall, fine, handsome fellow, named Victor, on whose open countenance were written dispositions corresponding to those of his fair neighbor; who, instead of annoying her with idle familiarities, gradually won upon her affections, by respectable civility towards herself, and still more by kind inquiries after her good old father.

By degrees, he took upon him to watch the time when she might be toiling, heavily laden, up the steps; and by coming just behind her, would slyly ease her of more than half her burden. On parting at the door of the great public laundry establishments, (where the work began on the river is afterwards completed,) he would leave her with the hopeful salutation, in which more was meant than met the ear, "good-bye, Blanche, until we meet again."

Such persevering attentions could hardly be repaid with indifference; and Blanche was of too kindly a nature to remain unmoved by them. But while she candidly acknowledged the impression they had made on her heart, that it was one which she would carry to her grave, she with equal honesty declared, that she would allow no attachment to another to come between her and her devotedness to her blind father. "And why should it, dear Blanche?" was the young man's rejoinder; "surely two of us can do more for his happiness than one! I lost my own father when a child, and it will be quite a pleasure to me to have some one I can call so. In marrying me, you will only give the old man the most dutiful of sons."

"Ah, but I should give myself a master, who would claim and engross the greatest part of my love; for I know I should so love you, Victor! And if we had a family, the poor, dear old man would come to have but third place in my heart, after having it all to himself so long. He would find it out, blind as he is, though he would never complain; but it would make him miserable. No, no—don't talk to me of marrying as long as he lives—or tempt me with thoughts of a happiness, which I have quite enough to do to forego. Let poor Blanche fulfill the task God has given her to perform; and don't lure her by your honeyed words to forget her most sacred duty!"

Poor Blanche might well say she had enough to do to maintain her dutiful resolution, between the importunities of her betrothed, and the general chorus of pleading in his favor among her sisterhood in the boat, whom Victor's good looks and good behaviour had converted into staunch allies, and who could not conceive it possible to resist so handsome and so constant a lover. Borne down by their homely remonstrances, which agreed but too well with her own internal feelings, Blanche came at length to confess that if she had wherewithal to set up an establishment of her own, where she could preside over her own business, without losing sight of her father, she would at once marry Victor. But the capital required for its fitting up was at least 5000 or 6000 francs; and where was such a loan to be got, or how saved out of their scanty wages? Victor, however, caught eagerly at the promise, and never lost sight of the hope it held out of attaining his darling object.

He was able to earn five francs a day, and had laid by something; and the master whom he had served for ten years, and who expressed a great regard for him, would perhaps advance part of the sum. Then again, the good women of the boat, whose united yearly deposites amounted to upwards of 9000 francs, kindly expressed their willingness to advance out of their savings the needful for the marriage of the two lovers. But Blanche, while running over with gratitude for the generous offer, persisted in her resolution not to marry till their own joint earnings should enable her to set up a laundry.

That she worked the harder to bring this about, may easily be believed. But the race is not always to the swift; and the desired event was thrown back by a new calamity, which well nigh dashed her hopes to the ground. Her old father, who had been subjected, for fifty years of a laborious life, to the damps of the river, was seized with an attack of rheumatic gout, which rendered him completely helpless, by depriving him of the use of his limbs.

Here was an end at once to all his remaining sources of amusement and occupation—it might be said, to his animated existence; for he was reduced to an automaton, moveable only at the will, and by the help of another. He had now not only to be dressed and fed like a new-born infant, but to be kept from brooding over his state of anticipated death by cheerful conversation, by news from the armies, by words of consolation, and reading, more precious than all, in which Blanche was fortunately an adept. The old man now remained in bed till nine, when Blanche regularly left the boat, took him up, set him in his old arm-chair, gave him his breakfast, and snatched a crust of bread for herself, ran back to her work till two o'clock; then she might be seen climbing up the long steps, and running breathless with haste to cheer and comfort the old man with the meal of warm soup, so dear to a Frenchman's heart. Unwilling as she was to leave him, his very necessities kept her at work till the late hour when, with her hard-won earnings in her hand, she would seek her infirm charge, and fall on a thousand devices to amuse and console him, till sleep stole at length on lids long strangers to the light of day.

One morning, on coming home as usual, Blanche found her dear invalid already up, and dressed, and seated in his elbow-chair; and on inquiring to whom she was indebted for so pleasing a surprise, the old man, with a mysterious smile, said he was sworn to secrecy. But his daughter was not long in learning that it was her betrothed, who, happy thus to anticipate her wishes and cares, had prevailed on his master so to alter his own breakfast hour, as to enable him to devote the greater part of it to this pious office. Straight to her heart as this considerate kindness went, it fell short of what she experienced, when, on coming home some days after, she found her dear father not only up, but in a medicated bath, administered by Victor, under the direction of a skillful doctor he had brought to visit the patient. At sight of this, Blanche's tears flowed fast and freely; and seizing her betrothed's hand, which she held to her heart, she exclaimed, "Never can I repay what you have done for me!" "Nay, Blanche," was the gentle answer, "you have but to say one word, and the debt is overpaid."

That word! few but would have spoken it, backed, as the modest appeal was, by the pleadings of the ally within, and the openly avowed concurrence of old Raymond in the wish so dear to both. Let none despise the struggles of the poor working girl to withstand at once father and lover, to set at nought, for the first time, an authority never before disputed, and defy the power of a love so deeply founded on gratitude. In spite of them all, filial duty still came off conquerer. Blanche summoned all the energies of a truly heroic mind, to declare that not even the happiness of being united with the very best man she had ever heard of in her life, could induce her to break the tender ties of nature. The more her father's infirmities increased, the more dependent he would become on his daughter. What to her was a pleasure, could, she argued, to him be only a burdensome and painful task; in a word, her resolution was not to be shaken. Victor was therefore obliged to submit even when (from a delicacy which would not incur obligations that might be found too difficult, if not impossible, to resist,) Blanche insisted upon defraying, from her own resources, the expenses of the medicated baths, thus putting more hopelessly far off than ever, the long deferred wedding.

She had not the heart, however, to deny Victor the privilege of putting the patient into the healing waters, which seemed daily to mitigate his pains, and lend his limbs more agility. While her father was at the worst, Blanche had been obliged altogether to forego the river, and obtain from her employer permission to do what she could in the way of her vocation at home. But when, on his amendment, she resumed her out-of-door labor, a circumstance occurred, so very honorable to the class we are commemorating, to their mutual attachment, and honest feelings of benevolence, that to leave it untold would be doing them great injustice.

With the motives for enhanced industry which Blanche had to spur her on, that she should be first at the opening of the boat, with her daily load of allotted labor, will be little matter of surprise; or that her good-natured companions, knowing the necessity for exertion on her part, should abstain from wasting her precious time by any of their little tricks and gossip; but one morning, her father having been ill all night, she came to work unusually late, and had consequently, when the hour of noon arrived, left the greater part of her task (which had often detained her till night set in,) unfinished; it was nevertheless accomplished, as if by magic, within the usual time, and her day's earnings, instead of being diminished, rather increased.

Next day and the next, their amount was the same. The grateful girl, suspecting to what she owed so unforseen a result, concealed herself behind the parapet of the quay, and ascertained, by actual demonstration, that, during her absence, her place at the river was regularly occupied by one or other of her neighbors, who took it in turns to give up the hour of rest, that poor Blanche might be no loser by her filial duty. Not one of those worthy women would forego her share in this token of goodwill to the best and most respected of daughters.

Blanche, though affected and flattered, as may well be believed, by this novel sort of contribution, was led by a delicacy of feeling beyond her station, to seem ignorant of it, till the additional funds, thus procured, enabled her to effect the complete cure of her father. She then informed him of the means by which it had been purchased, and eagerly led the recruited invalid to reward, better than she could do, her generous companions.

Amid the hand-shaking and congratulations, which marked this happy meeting, Victor, we may be sure, was not behind-hand. He managed to whisper amid the general tide of joy, "am I to be the only one you have not made happy to-day?" Too much agitated to be able to answer, Blanche only held the faster by her father's arm.

The time for choosing their queen, by the sisterhood, had arrived, and Blanche was declared duly elected, at the fete always given on board the boat itself, gaily dressed up for the occasion, with ship's colors, and a profusion of early spring flowers. Old Raymond, firmer on his limbs than ever, led on by his blushing daughter, had the welcome office assigned him of placing on her head the rosy crown—a task which his trembling fingers could scarcely accomplish. After having called down on the head of the dutiful girl, whom he half smothered with kisses, the best blessings of heaven, he left her to receive the felicitations of her new subjects, among whom the disconsolate Victor was again heard to exclaim, "So I am still to be the only one you won't make happy." The melancholy words proved too potent for the softened feelings of Blanche's honest neighbors, particularly the one whose heart it was of most consequence to touch; namely, the mistress of the laundry establishment. Having long had thoughts of retiring, she freely offered her the business, whenever she should be able to muster 500 francs.

"Oh!" cried Victor, "I have already a fourth of it, and I'll engage my master will advance the rest."

"Ah! but that would be a debt we could never pay," cried the upright Blanche; "how are we ever to make up so large a sum?"

"With the meed of virtue awarded to you by the French Academy," replied an elderly gentleman of the most venerable appearance, who had, unobserved, mingled as a spectator in the scene.

All crowded round him for an explanation; and he announced that the mayor of the eighth arrondissement had claimed the prize, on the unanimous demand of all the laundresses of the Cité, for that model of filial devotion, Blanche Raymond. It amounted to 6000 francs, and was left for the reward of virtue in humble life, by the late academican, Monthyon.

All that followed may be left to the imagination. Suffice it, that Blanche, simple and modest as ever, could scarcely believe in the honor she had so unexpectedly received; while her surrounding companions, derived from it the lesson, that the filial piety so decidedly inculcated, and rewarded by Heaven, and equally admirable in its effects in cottage and palace, does not always go unrewarded on earth.

A BIRD VENTRILOQUIST.—A correspondent of the National Intelligencer, writing from Granville, N.C. May 29, relates the following remarkable instance of the ventriloquial powers of a bird:—

"On a visit to Oxford, in this county, a few weeks since, I was shown a chicken with four feet, and a terrapin with two heads; the former we must call a quadruped, and the latter a young Janus, were both in good health, and doing well. But one of the greatest natural curiosities which I have ever seen, is a redbreast, which has taken up its residence in the grove of Rev. Josiah Crudup, a gentleman with whom I am now living. This bird, which in size, shape, and color, resembles the common redbreast, not only sings very sweetly, but frequently crows like a young cock just learning to crow, though it sometimes sounds like old chanticleer himself, when heard on a still morning at a distance of about half or three quarters of a mile. But the most singular trait in its character appears to be that of a ventriloquist. This was first discovered by Mr. Crudup, who noticed it perched on a tree not far distant, working its mouth, but could detect no sound. He observed another bird not far distant, which he supposed to be the one which was singing and crowing, but he has since discovered his mistake. I have just been listening to it, in company with several other gentlemen. One moment his voice appears to be in one part of the grove, the next it appears to be exactly in an opposite direction. Had these facts not come within the limits of my observation, I should have felt considerable hesitancy in spreading them before the public; but I will not only pledge my honor as a Christian minister for the truth of these statements, but can prove them by several others, who have witnessed the same facts which I here disclose."

WE CAN'T BELIEVE IT.—A western paper relates that a man has just returned to Louisville, after an absence of twenty years from his family. His wife, in his absence, supposing him dead, married a second and third time, and became a widow. The long-lost husband courted her again, and they are married once more. In his absence he was captured off Cuba, and for many years was a prisoner in Spain. He escaped, and joined the army of Bolivar, in South America, and fought in many battles. He found his old wife somewhat changed in everything except her heart.

FOR HOUSEKEEPERS AND FARMERS.

To raise good Radishes.—Take pure sand, some depth from the surface; or pure earth, below where it has been tilled or mowed; or sea sand washed by the waves; make a bed in the garden, six or eight inches deep, and as big as you please; in this sow your radish seed, and they will grow well, without manure, and be free from worms; we have tried it frequently, and never failed.

Radishes that are grown very early in the season are of slow growth, and inferior to those grown after the weather is warm enough to hasten them; as the faster they grow, the more tender and fine flavored are they.—*Yankee Farmer.*

It is not only a fact, as we have ascertained in our own experience, that radishes *will* grow very well in pure sand, but it is also true, as we believe, that they will *not* grow in common earth at all, or at least without an infinite number of worms devouring them as they grow. We believe they can be raised in almost any substance that admits the nourishment of air and water, and is free from any admixture of loam. We have raised very fine ones in pure sea sand, and in powdered charcoal. Undoubtedly they will do very well in the dust of anthracite coal, or any similar substance. Where one has not enough of sand or other material to make a bed, most perfect results can be obtained, by making holes in the common earth with a stick about the length and size the radishes are expected to grow—let these holes be filled with sand or coal, to within a half inch or an inch of the top—then drop the seed, and cover it with the same material, taking care that not even a particle of loam gets mixed with the sand.—The radishes will grow perfectly clear, filling the holes thus made.

In this way a few quarts of sand will raise a large number.—*Portland Advertiser.*

Culture of Peach and Plum Trees.—Wash all your trees immediately in soft soap, so much diluted with warm water as to make it spread evenly, and put it on with a brush. Spread one quart of ashes on the ground about the trunk of each tree. Top-dress the orchard with common salt, at the rate of three bushels to the acre, mixed with one half bushel of saltpetre. Do the same to your plum trees; and the first of July wash your trees with a solution of brine, made of salt and saltpetre; and in the middle of August make another application of ashes and soap, and you will find your labor rewarded by healthy, productive, and thrifty trees. Our garden, of an acre and one-third, of peach, plum, pear, cherry and quince trees, affords the most satisfactory evidence of the propriety of this practice. Not a tree shows any symptoms of insects or disease.

If your plum trees are affected with black warts, cut them all off, and burn them. Where you cut them out of limbs, wash the wounds with strong ley or soap. Prune boldly in cases of this kind.

Apple trees should be kept clear of insects; and a wash of potash and cow manure, (not too strong,) after they have been carefully scraped and pruned, and dug about, and manure, is advisable.—*Boston Traveller.*

Quince Trees.—These should be pruned but little where the limbs ride; should be watered with strong soap suds; have ashes placed about them three times in the course of the season. Those branches which grow very near the ground, may be laid down and covered with earth five or six inches deep, leaving six inches, or a foot, or more, according to the length of the limb. Thus you can obtain new trees, to be taken up and transplanted next spring.—*Traveller.*

Excellent Burn Salve.—Take one ounce of bees'-wax, with four ounces of Burgundy pitch, simmered together in an earthen vessel, in as much sweet oil as will soften them into the consistency of salve when cool. Stir the liquid when taken from the fire till quite cool. Keep it from the air in a light box or jar. When used, spread it thinly on a cloth and apply it to the part injured. Open the burn with a needle, to let out the water till it heals.

Milking.—Cows yield a flood of milk now, provided you demand it of them at regular hours, and take away every drop they have to spare. But if you leave part in the udder, and seem careless about saving the whole, you cannot expect the cow to make extra efforts in your favor. She must be milked clean, and the milk must be taken from her as rapidly as possible after it begins to flow. Children must not be allowed to learn the art of milking on cows that you do not mean to dry off soon.—*Massachusetts Ploughman.*

Worms in Trees.—The following recipe, as an antidote to worms in fruit or shade trees, is endorsed by the Albany Daily Advertiser as having been frequently tested with success in that city and its vicinity. Trees, in languishing condition when treated in the manner prescribed have been not only effectually relieved of worms, but have revived with new vigor and beauty. The recipe has been published in the Philadelphia United States Gazette, as follows:—

"In reply to your communication on shade trees, I have tried an experiment upon a plum tree fifteen years ago, since which I have never seen any kind of insects upon the tree, to affect it or the fruit, which tree was every year affected, together with the fruit, previous to my experiment, which is to bore a hole into the breast of the tree, and insert a roll of brimstone about three inches in length, and carefully plug the same up. The above will be a certain preventive of all kinds of insects, and the expense trifling."

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job. xvii. 8.*

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

FREE PRODUCE ICE-CREAM,
From the Country.

THE Subscriber has commenced to supply the people of Philadelphia, *daily*, (4th & 7th days excepted,) with the abovenamed article. He may be found, at 1 o'clock, P. M. and onward, at stall No. 73, in the Market-house, opposite the "Farmers' Inn," Market street, between Sixth and Seventh. His ices may be relied on as made of pure cream from the springhouse, and the best of free sugar. His price is 50 cents per quart; and for smaller quantities in proportion. CHAS. S. SLEEPER.
Ridley, Delaware co. June 1, 1843.—3t.

FREE LABOR DRY GOODS,
At Reduced Prices.

BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mouslin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 5th, mo. 4th 1843 6m.

JOSHUA C. JENKINS
RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.
Philadelphia, May 4, 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

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Republished in New-York

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